LUTHERAN

**"Bless the Lord, O my soul,
and forget not all his benefits . . . ."**

. 8

NOVEMBER 24, 1954

TS

The Thankful Heart

NINE-YEAR-OLD DICK often stayed after school to help me with some of the tasks r to keep the classroom neat. When he had finished, I always had a small reward for

One afternoon I had two apples—a small, yellowish-green one and a large red N Spy. He took the red one and rubbed it with a paper towel until it shone richly. T looked up at me happily and said "Thank you. Thank you very much."

THE NEXT AFTERNOON I asked, "How were the apples, Dick?"

"The yellow one was very good," he said, "and Grandma said the red one was this world."

"So you saved the big red one for your Grandmother? That was really nice o I told him.

"I always keep the best for her," he responded rather proudly.

I smiled down at his serious face. "You must love your Grandmother very m said. I knew that he and his Grandmother lived together. She provided for him a care of him.

"Oh, yes," he assured me. "You see, I'm thankful I have her and Grandma's thankful she has me—and when you're thankful for each other like Grandma and well, then you're both happy."

—KATHERINE BE

The LUTHERAN News Magazine of the United Lutheran Church in

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, P H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philad 7, Pa. Please allow four to six weeks for changes to become effective. To insure ac on changes of address, please include present address sticker together with your new a

Subscription Price, $3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printe Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of Mar

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THE CHURCH IN THE NEWS

Reds will be polite to Christians

Something had gone wrong with the strenuous propaganda campaign Communists unleashed against religion in August. This month the Communist Party's central committee said there should be no more "insulting attacks against believers and the clergy." *Pravda* reported in Moscow that attempts to ridicule religion have "strengthened and even intensified religious prejudice among the people."

Signal for the attack on religion was given by *Pravda* in midsummer. It was admitted that Christian faith was making dangerous progress among the Russians. Many Communists have their children baptized. Church attendance is increasing.

Newspapers and magazines plunged full-steam along the new party line. Cartoons and slogans satirized the church. "The priest always makes a profit, because he robs both the living and the dead," the *Leninskoe Znamya* told its readers. Most recent attack was on the Protestant churches in Russia, which were said to be a "recruiting ground for spies."

Campaign called off

The order to tone down the anti-religious campaign was published under the title: "On Mistakes in Carrying Out Scientific Atheistic Propaganda among the Population." It was signed by Nikita S. Khruschchev, Communist Party chief.

There have been "cases of official interference in religious activity, as well as a rude attitude toward the clergy," said Mr. Khruschchev. Most Russians, he said, have abandoned religion, "yet there are citizens who take an active part in the life of our country and honestly fulfill their civic duties while still findi themselves under the influence of kinds of religious belief."

There should be "patient, well-orga ized scientific atheistic propaganda amo believers" to help them "finally f themselves from their religious erro it was announced. But Reds should frain from "hurting the feelings of lievers."

In Hungary this month the Budap radio announced that a religious serv had been held at the burial of a c miner who had been rated as "a hero Communist labor." Prominent Red ficials were present.

Italians relax anti-Protestantism

American evangelists had run i legal difficulties in trying to convert lian Roman Catholics. Most recent squ ble was in Leghorn in February w police ordered the Rev. Wyndal Hud of Seagraves, Texas, to close his Chu of Christ mission.

Italy's 1948 constitution promised f dom of religion to all, but the police partment paid no attention to it. W behaved churches, such as the Luthe worked without interference. But Texas-sponsored Church of Christ an Missouri denomination, the Assemb of God, were frequently in trouble.

This month Italy's highest court, Council of State, said the Assemblie God are entitled to legal recognition scolded government officials for dela acting on the application filed by pentecostal sect in 1948. There is legitimate reason" for refusing the ap cation, said the Council.

Legal recognition means the Ass blies of God will be exempt from t on their churches, may hold serv

penly, receive collections, perform marages and other religious rites.

y briefs ULC boards on new status

As United Lutheran Church boards eld their first meetings since the church's oronto convention, ULC President ranklin Clark Fry spent hours with ach, explaining how convention decions will affect their work. The convenon, held Oct. 6-13, adopted almost half the 120 recommendations of a Comission on Organizational Structure. hose already in effect, and those to go effect when ratified by two-thirds of e 32 ULC synods, produce wholesale anges in administrative relationships ithin the United Lutheran Church.

This month Dr. Fry explained at meetgs of four boards that 10 Toronto acns may have immediate results in their ork. Among them:

PERSONNEL PRACTICES. The Executive oard will set uniform standards for orking hours, vacations, and sick leave r employees of all boards, and perhaps will determine salary levels for staff officials.

CENTRAL PURCHASING. The Executive Board will study practicality of buying equipment and supplies for all boards.

APPROPRIATIONS. No board may appropriate funds for the work of another board.

ACCOUNTING. The Executive Board's comptroller will supervise accounting procedures of all boards.

CONSULT ON STAFF. Boards are required to consult with the ULC president in selection of persons to fill authorized staff positions.

DR. FRANKLIN CLARK FRY
Briefed the boards

Time table for more reorganization

Investigation of the merits of recommendations which the Toronto convention ignored because of lack of time was promised by Dr. Fry. Boards were invited to prepare statements of opinion on these proposals.

The Executive Board, which will meet in late January, will review the held-over recommendations to aid the 1956 convention in making final decisions. An unprecedented two-day meeting of executive secretaries of all ULC boards and auxiliaries was announced for Dec. 28-29 to discuss implications of the Toronto decisions. Boards meeting this month were: Foreign Missions, Pensions, Publication, Social Missions.

Presidents of the 32 ULC synods, scheduled to meet in March, will study reorganization problems. The 16-member Commission on Organizational Structure was disbanded following the Toronto convention, but may be assembled for a conference with Executive Board members in April.

Eland off Island

A dismal detention house at New York City's front door had held 20 million immigrants in 62 years. Ellis Island, where

the U.S. government housed aliens while investigating their applications for entry to America, went out of business Nov. 12.

New government policy is to screen immigrants at overseas consulates before they sail or on shipboard while coming to America. Detention stations at Boston, San Francisco, San Pedro, Seattle, and Honolulu will be closed.

An Estonian school teacher, Miss Isolde Eland, befriended aliens at Ellis Island for 10 years. Her work is sponsored by the ULC Board of Social Missions and supported by the ULC Women's Missionary Society. She and her assistant, Mrs. Welda Luht, have assisted scores of immigrants monthly in straightening out problems which delay their entry to the U.S.

Miss Eland's office will move this week to the Lutheran Seamen's Service, on New York's Water Street, said Dr. C. Franklin Koch of the Board of Social Missions. The work will be discontinu if it becomes evident that changed g ernment policy makes it unnecessary.

Protestant-Catholic marriage

Candid discussion of tension result from religious differences was someth new in American newspapers. Instead hushing up explosive questions, edit were detonating them on the front pa

A Roman Catholic husband and Protestant wife told readers of *Par* (mass-circulation newspaper Sunday s plement) this month that "We Would Marry Each Other Again." Jack Dorothy Hamilton have been "fairly h pily married" for 18 years but they k what "a long and bitter struggle it been, and probably will be until we d

This problem disappears, the wri say, if either person in the mixed m riage "relaxes his religious standar but not if "both have strong, deep-se

ISOLDE ELAND AT WORK ON ELLIS ISLAND
Moves to the mainland

eligious convictions which do not permit f compromise." Day-by-day difficulties f a Lutheran wife and Roman Catholic usband are described in detail.

Next month *Parade* intends to print a tory of another Lutheran wife and Roıan Catholic husband, Joe and Gladys arry, who say "a mixed marriage can ork." Mrs. Barry says that since learnıg "something about the Catholic hurch I know it isn't a great deal differıt from my own."

omment from Endress

Newspaper editors requested Dr. enry Endress, United Lutheran Church ewardship secretary, to comment on the *arade* articles. He had a prominent part producing the *Martin Luther* film hich involved him in some of the aviest Protestant-Roman Catholic conoversy in America in recent years.

The *Parade* articles, he said, "are a ıblic service in that they bring before ung couples the dangers involved and e compromises mandatory for at least e of the partners in a mixed marriage."

"It is difficult," said Dr. Endress, "to e how separate ways in prayer, worship, ctrine, and tradition will not bring tenns that will adulterate a marriage. A n who compromises on his convictions y feel he is able to get along with his fe better, but he soon will find he n't get along with his conscience. For man or woman of deep convictions, mpromise is impossible.

"This impossibility is as real for the otestant as it is for the Catholic, for Protestant recalls the firm stand of her who would not compromise or ant on matters of faith."

ede wants fewer ministers

Sweden could save $774,000 a year by ng without 200 Lutheran pastors, said in Skoeld, the government's secretary of finance. He may make his proposal to the parliament next year.

Boundaries of Sweden's 2,564 parishes could be changed to effect the saving of 8 per cent of the salary bill which is paid by the state. It wouldn't be necessary to close any churches, it was asserted. Total amount paid by the government for pastors' salaries is now $9,675,000 a year.

Archbishop Yngve Brilioth said that a reduction in the number of clergy "would be a sad and serious thing."

Swedish pastors serve the government as official registrars of births, deaths, marriages, divorces, and changes of address and of employment, and also are the official census takers.

India wants fewer missionaries

A United Lutheran missionary, Miss Ella Hansen, who served one term in India, has been refused a visa to return to India following a furlough in America. She was the first experienced ULC missionary whom the Indian government has not permitted to resume work. Three candidate missionaries (David J. Hoh, Paul M. Youse, and Miss Marianne E. Fague) were not granted visas for their first terms in India.

Two missionaries of the American Lutheran Church and four of the Lutheran Church—Missouri Synod have been rejected by the government of India, Dr. Theodore P. Fricke reported in October. Dr. Fricke warned that "the end of the foreign mission enterprise in Asia may be very near." It is urgent, he said, to "do everything possible to strengthen the church in India, enabling it to stand without foreign assistance."

No restrictions are placed on missionaries who are in India, and no antagonism toward Christianity has been shown by the Indian government. Policy in India is to whittle down the number of missionaries coming from overseas and require

the churches to operate with native leadership. Missionaries from British Commonwealth countries, such as Canada, may go to India without entry visas.

Christian mission groups must not "give way to a mood of desperation, but should demonstrate patience and understanding" in dealing with the Indian government, advised Dr. Russell Stevenson of the National Council of Churches.

Police want help from churches

A wave of teen-age gang war had rippled across Philadelphia this month. Some parents kept their children home from school when rumors about impending disturbances spread around the city.

Telegrams were sent in mid-November to leaders of all denominations by the Fraternal Order of Police, asking that policemen and pastors share in a "hand-and-glove" operation to curb juvenile delinquency. Posters distributed by the police asked: "Were YOUR children in church Sunday? If not, why not?"

The posters would be put on every police vehicle in the city, it was reported, and also placed in stores, civic associations, churches, schools, streetcars. "Our primary purpose," said Joseph P. Whiting of the police organization, "is to weave a knot of responsible spiritual leaders to co-operate with the police in curbing this rising tide of juvenile lawlessness."

Prize for Schweitzer

Dr. Albert Schweitzer had already spent the $33,000 Nobel peace prize money awarded him in 1952. He used it to improve his mission hospital in Africa. This month when he finally found time to go to Norway for the formal ceremony of receiving the prize, Oslo newspapers sponsored a public collection for his work. Amount gathered was $40,000.

DR. AND MRS. SCHWEITZER AT OSL
Prize money had been spent

After each war, the victors do t
best to reap every advantage of their
tory for themselves, said Dr. Schwe
in his lecture in Oslo. He urged w
leaders "to seek to avoid all that
aggravate" the international situation

Peron threatens clergymen

Argentina's dictator, Juan Peron,
cused top leaders of the Roman Cath
Church this month of plotting agains
government. Three bishops, he
were involved in "intrigues" against
state. A priest on the Ateneo Unive
faculty had told his parishioners
must choose between Christ and Ge
Peron.

"I have never had any trouble
Christ," said Peron. "The proble
precisely one of defending the doc
of Christ, which over the course of 2
years priests such as these have tri
destroy and could not do it."

Peron said that if the church doe
act against its leaders who are "ene

the state," he will take prompt action mself. One of the accused churchmen, e archbishop of Cordoba, wired Peron at "I have been constantly faithful to y sworn duties, which are loyalty to e country, to its legitimate authorities id, in the first place, to Your Excellency president of the nation."

Roman Catholic churchmen are ac-sed by Argentina's chief labor union seeking to build up a church-spon-red rival union and to organize a po-ical party which might oppose Peron in e 1958 election.

nd so forth

There will be no new trial for Dick elander, Swedish bishop found guilty slander of fellow-clergymen last De-mber. Sweden's supreme court re-sed the bishop's appeal for a new trial.

A Presbyterian fundamentalist, Dr. onald Barnhouse, had isolated himself om brother-clergymen for 22 years. He thered a throng of followers through radio sermons and his monthly maga-zine, *Eternity*. But since he was repri-manded by the Philadelphia Presbytery in 1932 for his manner of making charges of heresy against other Presbyterians, he has let his duties in the Presbytery "take second place," he said.

This month he announced that "I want to work in much closer fellowship with you of the Presbytery and to use what influence the Lord has given me to strengthen the hands of all the brethren." In his earlier years, said Dr. Barnhouse, "I fought against anything that I thought had in it a small percentage of error." Now, he says, he has learned greater humility.

Bishop Fulton J. Sheen's "Life Is Worth Living" television program will be carried by the Canadian Broadcasting Company on its TV network free of charge. In the U.S. the program is spon-sored by the Admiral Corporation. The "Life Is Worth Living" program will be televised by three stations every Satur-day evening beginning Dec. 4.

UNIVERSITY BEGINS HERE

utheran university in the Indonesian village of Siantar, named for a brave mission-Ludwig Nommensen, opened last month with schools of law and of theology

World News Notes

SPRINGTIME IN MOSCOW

INSTEAD OF TALKING about "American imperialist warmongers," Soviet Foreign Minister V. M. Molotov said that "both Soviet and American diplomats should strive for better understanding between our two countries." American Ambassador Charles E. Bohlen chatted pleasantly for 40 minutes on Nov. 7 with Soviet Premier Georgi Malenkov. Victor Wickersham, a U.S. congressman visiting Moscow, had a casual conversation with Malenkov who told him that "we want to live and work and be friends together."

President Eisenhower told Americans that the "possibility of peace is more promising than at any time in recent years," and refused to be angry about a Russian plane shooting down a U.S. B-29 plane near Japan. The president's hopes were no doubt based on reliable information that Russians are making a serious effort to cool down international tempers.

Russians had gone all-out in recent months to win friends among European nations. Delegations of British, French, Italians, Germans, and Belgians have been warmly welcomed in Moscow. Russians sent theatrical companies, ballet troupes, musicians, writers, chess players, and athletic teams to Sweden and other western countries. In the United Nations Security Council the Soviet representative, Andrei Vishinsky, began to show a warm interest in co-operating in the U.S. plan for peaceful use of atomic energy.

COLD WAR prophets had a hard time estimating the meaning of the conspicuous thaw in the Russian attitude. Some said that serious crop failures in Red territory were requiring the Soviet Union to demobilize hundreds of thousands of troops for farm work. This has made necessary a softening of military attitud

Others thought the Russian change heart was due to the approaching rearm ment of western Germany, which mig swing the balance of power against t Soviet Union. Since Russians can ga nothing further at present by talki tough, the time has come for a new to of voice.

Diplomats of the West were wa about being lulled by Soviet peace ta They did not enthuse about the Russi suggestion that new talks on settleme of international quarrels should be h by 25 nations beginning on Nov. 29.

Earlier in the year the Russians turn down a proposal for unifying Germa and could not be credited with sincer in their sudden desire to resume the c cussion. But western European nati were unwilling to brush off the new R sian approach abruptly.

THE DRIVE to push through plans fo new German army was in first place the U.S. diplomatic timetable. Russi remember the terrible weeks when N troops hammered on the gates of Sta grad. A new German army, backed unlimited supplies from the U.S., something to rouse real fear in Russia

But in western Europe there was that a German army might not be c tent to take orders from Washington London. The army could march instead of east. A good offer from R sia on ending the cold war would ap to British and French as more attrac than helping Germany rearm.

Russians have only a few more mo to raise their offer high enough to att real attention. This week it seemed li the Russians might make a high bid.

—G. E.

CONGRESS GOT a face-lifting at the lls. New names will be in the head- es as chairmen of important commit- s. Taking over control of Congress in e of the closest elections ever held, the mocrats will have the job of mapping islative strategy.

The elections proved that the two-party tem is alive and vigorous. The num- of close contests and the hairline fin- in the Senate show that there is no eeping trend in either direction. Will- ness of voters to switch from one ty to another is a broad hint that mbers of Congress may be judged re by their personal record than by ty label.

Carthy influence wanes

NOTHER sign of the times is the waning he McCarthy influence. Senator Paul nglas of Illinois easily defeated Joseph ek, a strong McCarthy man. In New ,ey, Clifford Case nosed out Charles vell for a Senate seat in spite of Mc- thy opposition. And in Milwaukee, gressman Charles Kersten, a staunch Carthy supporter, was defeated by a al Democrat, H. S. Reuss.

third point regarding the election is the administration's farm policy is as unpopular as it was thought to be. t of the farm belt stayed Republican, Secretary of Agriculture Benson ging as one of the strongest cabinet ials. In Iowa, Democratic Senator tte, who championed high, rigid supports, was defeated by Thomas Martin, a long-time proponent of flex- supports.

niority rule in the Senate, with chairmanship determined by the h of time served on a committee, es a curious phenomenon. Which- party is in control, the conservative element is almost automatically in the saddle. Next year, eight of the eleven major committees in the Senate, and seven out of eleven in the House, will be chaired by southern Democrats.

THIS MAY spell trouble for the administration. For example, Senator Ellender and Congressman Cooley, who head the two agriculture committees, both advocate high price-support levels. Senator George and Congressman Richards, heading the committees dealing with foreign policy, are opposed to continuance of a large foreign-aid program.

On the other hand, the two Georgians who head the armed services committees, Senator Russell and Congressman Vinson, are air-minded legislators who will go along with Pentagon plans for streamlining the military services. And on the appropriations committees, Senator Hayden and Congressman Cannon will be less tough on administration requests than their predecessors.

Lone Lutheran

THE LONE LUTHERAN among committee chairmen will be Congressman Francis Walter, who will succeed Harold Velde as head of the House Un-American Activities Committee. He plans to work himself out of a job by proposing that this committee be abolished in favor of a joint one on subversive activities.

Seniority is a jealously guarded principle in Congress. But it would seem to make better sense to have committees choose their own chairmen from the majority party than to have promotion be automatic. That would make it possible for men of proven ability to be given corresponding responsibility regardless of the length of time they have served.

—ROBERT E. VAN DEUSEN

CONVICTIONS NEED COURAGE

By RALPH W. LOEW

An Old Testament prophet gives us a good exam of the way faith provides power to solve probl

"He has the courage of my convictions."

So spoke a gentle little lady, something of a conformist in dress and manner, as she watched a person who seemed to dress according to his personal whims. In matters of clothes most of us are content to be conformists. In matters of thought and life we are liable to go with the crowd too. Then, caught in the drift of things, we look up, see some fine thoughtful person who defies the crowd and confess that what we'd thought about, this other person dares to say.

Habakkuk was such a person. Modern Americans don't know much about him but you'll find his story recorded in the annals of the Old Testament. Coming into his own in a time when enemies had taken over his country, when outrages were permitted to go unchecked, when people had seemed to lose vision and hope, this man begins to speak.

Hundreds of years later his words still leap with fire. He defies dead conformities, he walks past the brambles of easy submission and calls his people to the real meaning of faith.

Men like Habakkuk are men to become acquainted with in our day. It's easy to praise him as a man who has the courage of our convictions. It's another thing to catch something of his unyielding fiance of a grinding slavery of mind heart.

There are 75 million people hom in the world today. Who stands u call men to deal with this situation? T are 12 million homeless persons in W ern Europe today. Who complains a it? Who calls men to repentance?

Habakkuk in his day talked ot Chaldean conquerors coming into country, drawing people in like fish net and dumping them into unp misery. He saw this and he compl to man and God about it. It wasn't to watch and he felt along with others that it was wrong. But on had the reverent courage to con out loud about it.

One wonders what he'd do tod would be a great day for him. The tyrants treating people like fish in There are forces that degrade men aginations. There are powers that o the human mind and deaden the I've a list of things for Habakk complain about.

Yet there is something else abo religious mind who called for fr back in days of about 600 B.C. He how to complain but he knew how reverent. It's one thing to blast a criticize; it's another to call men t ground. It's one thing to see wi flinching eyes the misery of men's it's another to see some eternal pu even in the disasters. Instead of

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, N. Y., and is columnist for the Buffalo Evening News. His articles appear frequently in The Lutheran.

LUTHER
He had the courage of his convictions

miserably good time complaining, this ellow gives some purpose for life.

It was this same fine protesting mind hat insisted:

"Though the fig tree fail;
Though no fruit is on the vine . . .
Yet in God will we find our joy,
The Lord God is our strength,
He makes our feet as sure as a mountain goat's.
He helps us keep our footing in the heights."

It was Habakkuk who said to his peole in a time of national tragedy, "The Lord is in his holy temple, let all earth keep silence before Him."

THIS FELLOW has the courage of my convictions. Wouldn't you like to walk into the counsels of some of the mighty, and stop some of the bargaining for men's minds? Wouldn't you like to tell off some of the persons at home and abroad who try to contain the human spirit and deaden the spirit of honor? Milquetoasts that we are, we decide that we can't, or that it won't do any good. Maybe it's because our faith isn't real enough to give us a sure footing in the dangerous places. Maybe it's a form of spiritual and moral laziness that makes us growl and bark without troubling to rouse ourselves from the warm fireside.

Habakkuk makes sense because he does more than complain. His is the voice of a great faith, and a great reverence. If you want to complain, to blow off about some injustice, go ahead. But get a great faith first and a great reverence.

Faith in the eternal right saves complaining from becoming cynicism. Faith in the worth of virtue saves us from despair. Faith in God's presence that saves us from the twin evils of a mental slavery and an irresponsible muttering about things.

Many years ago an Englishman by the name of St. Thomas Overbury said, "Faith is the elbow for the heavy soul to lean upon." So it was with Habakkuk. He had spirit and fire, but with it a great reverence. That's an unbeatable combination, especially in a world that produces the problems of today.

THE REASON we do not see truth is not that we have not read enough books, or do not have enough academic degrees, but that we do not have enough courage. —ROLLO MAY in *Man's Search for Himself* (Norton)

MAKE YOUR MARRIAGE COMPLETE

By JOHN E. EICHENLAUB

Husbands and wives must learn to comfort and supp each other by sharing life's burdens and insecurit

DR. MARSHALL waited quietly. Mrs. Peters' firm, strong hand had tightened when he told her. The hand always tightened when you told someone he was going to die. But Mrs. Peters' hand was relaxing again, and her face showed no fear—only regret.

"It's going to be hard on Henry, doctor," she said.

Her eyes were steady on his for perhaps half a minute. Then they dropped and she let his hand go.

"Thanks," she said. "Henry and I can face this better together, both knowing."

DR. MARSHALL went out quietly, and closed the door. There were no sobs behind him—only plans. Plans for easing the blow Mrs. Peters knew her husband would have to stand without her, unless she could work things out ahead of time.

There are a great many wives—and husbands, too—like Mrs. Peters. Knowing how much they are needed, they put filling that need above anything else on earth. These are not ordinary men and women. In their eyes you see the light of selfless dedication. Behind their roughened hands and bowed backs you see gentle, masterful molding of bodies and minds: molding in which they themselves have willingly taken a major part. These are th people who have made marriage beautiful, who have been everything to each other, who have willin ground off some of the high peaks their own characters and filled up s of the low valleys so that they can fit fectly into sublimely contented union

IDEALLY, HUSBAND and wife should like two cards standing on end and l ing against each other. They should infinitely steadier than either would by himself, but it should be impos to tell which is holding the other u

Of course, this does not mean that weight of every decision and w should be evenly divided. It means ra that each partner should learn to bal the other's shortcomings. Sharing according to ability and training is a small part of this job—by far the ea part—because obvious facts and ge social rules decide most of the issu

Usually the husband should chang screens and storm windows, while wife takes charge of darning the s They'll be neighborhood freaks unle is the main bread-winner, while she charge of the household (unless work, of course). Knowing each o special strong and weak points, a every couple works out a division bor down to the smallest detail. E for minor disagreements over how of the other fellow's job one of should take over when the other is or rushed, this part of the ma adjustment almost always fun smoothly. It can be easily manag

Dr. Eichenlaub is a practicing physician and an active church member in Minneapolis.

gical, common-sense agreement.

The other, more important ways in hich husband and wife depend on one ıother cannot be worked out and set-:d by thought or argument. Over a :riod of time, ways of giving emotional ,pport and comfort develop between a :ll-matched couple. Like a sturdy web guy-wires, these steady the areas of :akness. They strengthen each partner's tack on his problems by giving him firm oting and a steady, confident air. De-ision and action may still rest in his nds alone, but he does not face his dif-ulties alone. He knows that he has a ım behind him.

THE HELP Jim Lovett got from his wife a good example of this sort of thing. n aggressive, opinionated real-estate ın, you would never expect Jim to let yone else make decisions for him. oreover, his wife was a homey, easy-ing woman whose only part in his busi-ss seemed to be to soften up the cus-ners with a serving of her famous ap-pie. But when Mrs. Lovett's mother d a stroke and she left Jim alone for ee months, he didn't close a single deal.

"I just flutter and fuss and can't make my mind," he said. "When Muriel's e, I'm always sure of myself. I make stakes, of course—nobody bats a thou-d in this game—but I'm not afraid to ke mistakes. When Muriel's here, I n't take time to worry. I just get in re and pitch."

Marcia Denham had this same sort of ction during the last war, when she left at home with her two small chil-n. The burdens of child care are very vy. It isn't just that children make a of work—the way you handle things kes so much difference in how things go in the future that a conscientious her is always under pressure. She has to be able to do the right thing at the right moment in the right manner. Facing an illness or a tantrum or one of those nasty phases that drags on and on, a young mother needs to unburden herself every night, to feel that her husband will back her up, and to know that if something critical happens she can call for help.

Marcia didn't have that kind of help. Her friends and relatives did all they could to make things easier for her, but they couldn't give her day-by-day steadiness and ease.

"It's a wonder our first two kids lived through the war," she said afterwards. "I was the perfect picture of the harried housewife, flying off in all directions when anything went wrong. God knows we're hitting the same problem with the postwar crop now, but it doesn't bother me as much—not when Bill's here to lean on."

THERE'S NOTHING tangible about the kind of help Jim Lovett and Marcia Denham get from their mates. It's like good health: the only time you really appreciate it is when you don't have it. Yet the emotional support husbands and wives get from one another is one of the most important benefits of marriage. Like health, it should be built up deliberately while there isn't any strain on it. Both husband and wife have to be always alert,

searching for things that need to be shored up in each other. Both husband and wife have to be always receptive, keeping open the channels by which approval and concern are both asked for and taken to heart.

To a certain extent, love opens these paths. If you love someone, you are always concerned with his feelings, you won't ride roughshod over his desire to be on his own, and he always knows that you're silently rooting for him.

A COMMON FAITH also helps to open these paths.

Faith goes deeper than any other interest or activity which two can share. It pervades all action and all emotion. It gives depth to your personality in a much more basic way than any other attitude or trait. In terms of emotion and of personality, faith is a deep, profound part of you. It brings together most intensely the couple who share it.

In the Christian faith you find great love. Together in God's family, the common bond with him binds you to each other, welds your future.

Faith is constant. You don't go to church, then lay aside your faith with your Sunday clothes after the service. Your faith is something you share always, together and apart, in everything you do.

A shared faith can do a great deal to draw your marriage closer, to make it yield more comfort and satisfaction. Mutual concern and willingness to stand behind each other can do a great deal, too. Still, special needs must be met with special efforts—and every husband or wife has special needs.

IT ISN'T EASY to ferret out your partner's insecurities. It isn't easy to make him understand that you know of them without seeming critical. It isn't easy to prove that you endorse and support his efforts.

These things are especially hard w
your partner is trying to fool him
about the extent of his insecurity.
minds often hide our less desirable qu
ties from themselves by bluster or evas
or even by twisting the facts. And
minds are very smug about the way t
do these little tricks—we resent it v
much if anyone seems to see thro
them. So a great deal of discernment
tact are needed to shore up weak po
which a person is hiding from him
Yet all of us have such weak points
are much happier when they are r
forced.

SUPPOSE THAT your husband or
doesn't feel comfortable with your so
group. Perhaps it's a matter of less
cation, different background, lack
clothes or money, or even just a va
feeling of inferiority. It may have sh
itself in shyness and hesitancy, in life
the-party bluster, or even in headac
fatigue, and conflicting engagen
which come up every time your cr
meets.

Being sensitively attuned to your n
none of these things fool you. You k
that your husband or wife dreads t
parties. You have a pretty good
why. But the worst thing you can
to use this information. You can't
pose your partner's mental quirks
personal weaknesses without stirrin
sentment. You can't mention the so
of insecurity—even to deny its im
ance—without making him even
sure of its influence.

But you can put your own per
force behind your partner in his tin
trial. You can build up his confid
beforehand if there is any one thing
makes him self-conscious—you can
pliment his clothing, his manner, c
knowledge. You can stick around t
as a bridge between him and your cr

A Good Beginning Deserves . . .

standing behind him self-consciously showing that you enjoy being with in that setting and subtly turning the versation toward his strong points and subjects he is familiar with.

f course, many occasions on which husband or wife needs your support r when you aren't around. This n't have to be a barrier, though. As eeling of marital union develops, you feel each other's presence more. share the things you do and the gs that have happened to you through conversation. More and more, you o know what your partner's reaction oing to be. Even though he isn't , you know that he will approve your ts and support your actions.

VERYONE HESITATES to lean on some- else. Even if all doubts and fears are , the average husband or wife still ates. Self-sufficiency is one of the s upon which his partner's esteem and respect has been built. Perhaps he will take the help his partner offers. Usually he doesn't even realize he is getting it, but subconsciously grasps at what his inner mind knows he needs.

But he hesitates to flaunt his weaknesses, to reveal his doubts and fears to the person whose respect means most to him. Because barriers between husband and wife have to be destroyed from both sides at once, his spouse tries to carry personal burdens without help, too. Sometimes the barrier falls before a flood of increased need. Some personal tragedy or upheaval or some great mutual need finally bursts the dam, and interlocking of effort and attitude finally becomes complete. But often the barrier of pride in his own self-sufficiency keeps each partner from letting a marriage become what it should be.

No husband and wife should try to make a sound marriage by twining around each other like a pair of jumbled clinging vines. But there are ways of gaining emotional support without sur-

. . . A Happy Ending

rendering independence. There are ways of sharing tensions and worries without shifting responsibility.

One of my friends is a noted after-dinner speaker, but still gets scared to death in front of a crowd of strangers. His wife always sits in the audience when he speaks, and he draws all the self-confidence he needs from her presence.

Another, a business executive, got rid of an ulcer and pushed his blood pressure down ten points by developing a simple ritual. Immediately after dinner, he tells his wife about every annoyance and problem he has faced during the day. She nods sympathetically and then starts on her own list.

None of these people lose respect or shift responsibility in getting help with their problems. But they let marriage do more for them than it could otherwise do, and thus make it much more precious and meaningful. Sharing everything, even the fears and worries of which they are somewhat ashamed, they are drawn into much closer intimacy. Making full use of the extra strength and support they draw from the other, they make themselves more effective in the battles of life.

You can gain these advantages fr your own marriage, if you will only these things:

First, admit to yourself that you weld a firmer marital union and buil stronger, happier life together thro mutual support.

Second, let Christian faith build it into a bastion of strength and a perpe well of comfort to you both.

Third, watch your spouse for sign insecurity in all situations. Do not see him critically, but keep your mind fra for sympathetic understanding so that light of discovery in your eyes will build a barrier to the very support want to give.

Fourth, bring your own insecur and problems before your husband wife in an atmosphere of emoti union. Keep the responsibility in y own hands, but open your heart and for comfort and support.

To put it in one simple rule, a husb and wife should approach all the p lems of living as a team, freely sha each other's burdens and insecurities as agreeable individuals, but as a mer inseparable couple.

The richest source of inspiration and insight, trust and hope is found in religious conviction and devotion. This is true of the individual; but it is even more essential in the lives of those who, though two, are to live as one.

—James A. Pike in *If You Marry Outside Your Faith* (Harper)

Everything in creation obeys the law of love. There is no tree that bears fruit for its own use; the sun does not shine for itself. It is only man and the devil who in everything seek their own.

—Anders Nygren in *Agape and Eros* (Westminster)

aith Went Into Action

MARY E. LIBENGOOD

Erie, Pa., preaching mission broadened outlook on evangelism, provided deeper understanding of Christian responsibility

'HERE WE GO AGAIN! Pastor Snyder dreamed up another job for us. How we take it on when we're already wed under?"

his thought entered our minds when pastor contacted us in early June re- sting our services for an evangelism gram scheduled for September. With- much enthusiasm we agreed to enter the program—which later proved to ne of the most satisfying experiences ur Christian careers.

URS IS A MISSION congregation in a dly growing suburban area. The need evangelism is great—but so also is burden of civic responsibility on the ilders of many of our members. Pre- s attempts at forming evangelism mittees had proved discouraging, be- e "there just aren't enough nights in week." Many of us felt, too, that we had a pastor, evangelism was job. Nevertheless the pastor and ch council constantly reminded us igh the parish paper to hold open ates Sept. 19 to 24 for the preaching on.

eaching mission? Soon we began to e that this meant visitation evan- n. It wasn't until we read the article "Lancaster Lutherans Get a Lift" in THE LUTHERAN that a true picture of this program began to take shape. This wasn't to be a community activity that our pastor was responsible for, but—as he had tried to explain to us—this was to be a big thing! We were only one of twenty-four churches that were going to take part in this Erie area-wide program. It had been well planned in advance by the Department of Evangelism of the ULCA Board of Social Missions. It wasn't to set a one-week record in winning the unchurched to Christ, but to help each congregation set up an evangelism program to last the whole life of the church.

From this time on, neither the pastor nor the evangelism chairman would let us forget for one minute this coming program. We know now that they had one common goal—to give every member of the congregation some opportunity to share in the activities of the mission week. Because *they* succeeded, *we* succeeded.

A CAREFUL RELIGIOUS survey of the community to determine our potential prospects came first for it was not our desire to "sheep-steal" from other church bodies. The survey was made by volunteers from the Brotherhood and Women of the Church, and by a crew of enthusiastic Luther Leaguers working with the pastor. From this survey the evangelism committee had to compose our visitation lists. These prospects as well as our own members were then barraged with explanatory publicity intended to arouse

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Libengood is a member of Redeemer h, Erie, Pa., a mission congregation hich the Rev. William H. Snyder is . Her experiences seem typical of many will enjoy during the evangelism sis of the next few years.

curiosity, interest and expectation about the events of the Mission Week.

Meanwhile, advance publicity on our missioner and the theme of the mission came to us monthly through our parish paper and bulletin board displays and through representatives in each of our auxiliaries.

Some of us were beginning to feel discouraged. We would be baby-sitting at home or would be busy working a three-to-eleven shift or perhaps some of us would be physically unable to take an active part. But two weeks prior to the mission three lay members of the prayer committee spoke in their own words to the members of the congregation urging them to pray for the mission and presenting them with devotional material for that purpose. Here was something we could all do!

Many of us found work to do on committees: steering, hospitality, telephone, pre-visitation of our own members, Women of the Church K-P committees; still others distributed the *Share Christ Today* stickers for auto bumpers.

The Women of the Church felt they were drawn closer together as planned tureen dinners for the lay visi and pastors for each evening prior to visitation. Children of the Sunday vacation church schools were put to w collecting some of their handwork complishments to be displayed after evening's service. The organized a liaries of the church also prepared hibits to give an overall picture of life of the congregation at work.

EVERY TIME we opened our eve newspaper we seemed to be confro with pictures and articles regarding of the participating congregations or guest missioner. Many times, too, w ings and ironings were interrupted enough for the housewives to sit d to listen to a radio broadcast or to w a program on television. Even our Lutheran neighbors began to share interest and willingly co-operated i scheduling the women's bowling acti for that week.

We were so interested now in th

PLANNERS AT ERIE

Dr. Edward K. Rogers, Pastor Luffberry and Dr. C. Franklin Koch led m

nce of events for the mission that began to look forward to meeting the sioner for our church. When we ned that he was the author of *Thy sion High Fulfilling,* a study book in h and life, we read it with special in- st. When he arrived, we felt that the . Henry B. Luffberry was no stranger ur midst.

HE THEME CHOSEN for our program vangelism was "Faith for our Lives— s for our Faith." Many of us who r before had consciously been enthu- ic about our faith now began to re- e that the mission was going to give an excellent opportunity to develop We accepted the challenge to "Share ist Today" and with ardent endeavor about to broaden our outlook on gelism.

ome curiously, some expectantly, but eagerly hurried home after morning ices on the Sunday that opened the ion to see Pastor Luffberry on TV hear him bring the challenge of the ion to the Erie area as he answered question "What's the Excitement All ut?"

hat same afternoon, following the ast, more than 1,000 men and women 24 Lutheran churches of Erie met a rally at St. John's. After a brief hip service, the congregation divided groups for evangelism panels. Shar- these programs—with guest mission- leading the discussions—were lay vis- , church women, choirs, youth, ch councils, church school staffs and erhoods. After all the weeks of aration and pre-visitation, and now these final instructions, the fog d and we went away from this service ted" as to what all the excitement about.

he happenings of the Mission Week linger long in our memories. We felt drawn into a whirlpool of activity that never ceased until the program ended. From the opening prayer before the dinner until the last weary moment of the report session fellowing each evening's service our enthusiasm grew by leaps and bounds. The fellowship and good will generated by our meal together and the boost given us by our missioner's words of advice and encouragement sent us out on our visitations with a vim we hadn't experienced before.

One visiting team was so enthused about the mission that they didn't want to miss one single second of the whole program. When they finally got around to fixing a chronic leaking pipe in their home, they found an inch of water covering their floor and a pair of neglected rusty wrenches.

Another visitor related that in his enthusiasm to take part in this activity, he forgot his own worries over a change of jobs which had caused him many sleepless nights.

MANY OF US were timid about ringing our neighbors' doorbells and asking them to share Christ with us. But our fears were groundless for there wasn't a single report of an unfriendly welcome. The most amazing knowledge we received from this Mission Week was that the unchurched of our community *wanted* us to call, *wanted* to attend our pastor's class of instruction and *wanted* to join us in Christian worship. The people visited were surprised that we, mere laymen, were interested enough in their Christian well-being to enter their homes to speak of Christ. So surprised were they that many of our male visitors were addressed as "Pastor" or "Reverend" before the situation was explained.

We, in turn, found that it was more a matter of opening the door of the church than of dragging in the unwilling. In

many cases they answered our challenge by attending the services with us. Now, as never before, we began to understand our Lutheran conception of the priesthood of all believers. One woman in a sister congregation discovered that her own mother, who hadn't been in church for 25 years was on her list. We were discovering every day that the neighbor a few doors away or just down the block is our Christian responsibility.

MISSION WEEK is over but its effe on our lives and the life of our chu and community will be evident for ye to come. Future plans include a const program of lay-visitation evangeli Commitments to the pastor's instruct class exceeded the charter members of the congregation three years ago. success of the mission was due to combined efforts of our whole congre tion—along with untiring leadership

THE SERVICE STARTED LATE

By MARIA M. FREY

As she sat in the pew waiting for the service to be Edith had time to think about the blessings she enjo

EDITH WILLIAMSON fidgeted in the empty pew. She regarded the run in her stocking with a frown of annoyance.

"Why can't the union services begin at the same time as our own vespers?" she thought. "Here I am, half an hour early with nothing to do. In thirty minutes, I could have finished the dinner dishes or stuffed the turkey."

Well, there was no help for it. It was Thanksgiving Eve, and in the still-empty and quiet church she began to indulge her thoughts in the problems of the day. But this wasn't the time for problems—not if the service was to mean much to her.

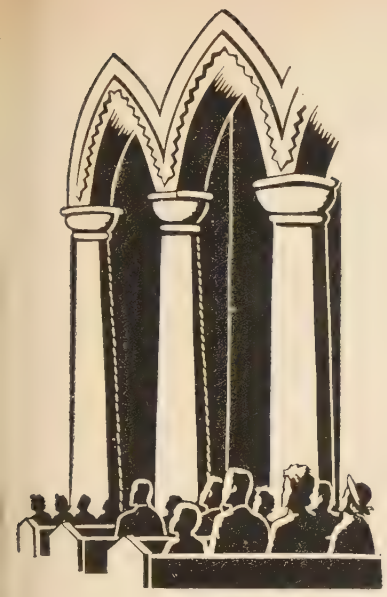
SO EDITH BEGAN to count her blessings. At first, all she could remember were the things she could not have.

She could not have the house she wanted—the old one with the tangled yard that led to the brackish water of a tidewater river. The one with the hi closets, the crooked steps and the c nies. She could not live in the grac rooms. It took courage and mone the bank to be eccentric. Farewell, s house.

"But Fred and I do have a house," remembered. "A house with en room to live decently. Our childre not have to live in a small city a ment, nor sit on a stoop to look at tered street or the example of de One blessing."

THERE WAS NEVER enough mone tickets to the brilliant concerts that no farther away than a trip acros George Washington Bridge.

"But I have a little radio and en money to take it to Bill's radio when it needs a tube. And then turn a dial to bring a flood of the w music. I can hear the string secti



orchestra bite off chords from a
ethoven symphony as finally as I would
to make decisions. A crashing,
ashing overture or a serene Bach can-
accompany my housework if I wish.
other blessing."

WITH THREE CHILDREN to educate, she
ld not travel.

But I have a library card. With books
an go any place in the world. My
rch helps, too, through the new read-
club. I have been at the side of a
nan in wartime Germany, taken a trip
Africa, visited the France of Robert
Estienne. The missionary society I belong to provides me with a wealth of material. I can read about the mission fields, where women praise God for much less than I have. The great printed words are a blessing."

She looked up to see the Brady sisters come in. They had a distinguished style that was more than their beautiful suits and just-right hats. She gave them a little wink of greeting and then resumed her exercise.

She had neither talent nor freedom to take her place in the world of affairs that Mary and Virginia Brady knew.

"But it has been given to me to love one person perfectly and have him return my love. And we enjoy the exciting companionship of our children. God is good."

EDITH DIDN'T FIDGET any more. She sat in peace, scarcely aware that the pews had filled all around her. Looking back into her mind, she could see a score of lesser blessings, timidly waiting to be counted, but there was no time. The rustle of the choir, which was gathering in the narthex, whispered that the service was about to begin.

There was only time to bow her head and pray,

"For all these blessings, God, thank You. Thank You very much."

Then she rose and sang clearly with the congregation:

"Now thank we all our God."

A NINETEEN-HUNDRED-YEAR-OLD record tells of a well-educated, prominent gentleman, both a teacher and a statesman, who could see no sense in the "born again" expression when he first heard it. He even asked such a stupid question as, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Then the greatest spiritual obstetrician of all time explained to him about the parallelism of the physical and spiritual: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit."

—DR. NELLIE HOLMAN in *My Most Unforgettable Patients* (Pageant)

STRANGE SANCTUARY—STRANGE CONGREGATION

By JOYCE VERNON DRAKE

The group gathered in the hospital's recreation r found help and comfort for a wide variety of ne

IT WAS A STRANGE PROCESSION coming down the ramp of the Station Hospital at Blank Air Force Base.

Patients flapping along in their loose hospital slippers and robes; some on crutches; some walking weakly; a few bandaged . . . A ward-boy pushing a rolling bed on which was a young sergeant in a cast . . . A half-dozen airmen in wheelchairs . . . A new mother from maternity ward . . . Two nurses walking briskly, smiling here and there, but keeping their off-duty faces and expressions carefully apart from their thoughts . . . A doctor, Major Davis, in his white smock . . . A family visiting for the day: father, mother with two young boys who surreptitiously shoved each other and vied for the honor of pushing the wheelchair of their Big Brother.

"TAKE IT EASY, you kids!" said the Big Brother. "I may take over the piloting myself."

The freckle-faced youngsters looked at one another.

"You can't. You're sick," they started to say, but caught themselves in time.

The Big Brother took control of his own transportation and put on a burst of speed that terrified the parents, awed the contentious brothers, but was a commonplace exhibition among the other wheelchairers.

The little procession stopped before a closed door at the end of the ramp. Chaplain Coe's congregation was ready for eleven o'clock service.

THE "CHAPEL" was the Red Cross reation room, used during the week games, reading and lounging for the bulatory patients. On Sunday it bec an improvised chapel for the pat unable to attend the post chapel.

Inside the closed door a small con tion could be heard. The chapel pointments were being changed those used at the Catholic service w had just been held, to those approp for the Protestant service which w soon begin. The chaplain's assis worked quickly. In a few moment doors were opened to the waiting pe

Strange sanctuary! Strange cong tion!

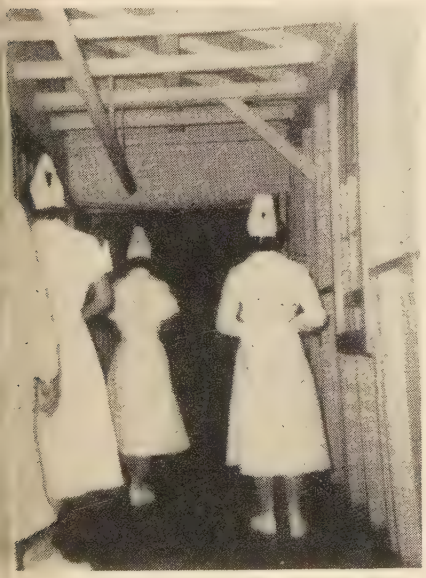
GAME TABLES were out of the against the walls. Easy chairs and d ports, folding chairs and stools placed in rows with a center aisl space at the side was left for rolling At the end of the hall was a pla and piano. In the center of the pla was the altar.

Improvised? Makeshift? Not the Upon it were the cross, the Bible, ca and flowers, as familiar as in the c at home, as abiding as world-withou

All levity and joking were laid as the people entered. No more rev and earnest congregation ever asse in the greatest cathedral.

The chaplains, taking their turn a pital-chapel duty, give especial care selection of sermon and service. Th ple to whom they speak and ministe

VAITING TO GO IN FOR COMMUNION
Worshipers kneel in hallway



RETURNING AFTER THE SERVICE
Nurses go back to the wards

ly different outlooks and problems. ndance is irregular, but the chap- s who know the lives of the patients their families plan every worship ice to meet as many of the individual ls as possible.

he service guided by Chaplain Coe Sunday was simple and easy to fol- The voices of the people came readily and cleanly on hymns, responses and prayers.

Perhaps there was more urgency in the petitions of these worshipers than in the usual congregation. The airmen, wives and parents, doctors and nurses had known danger intimately and recognized its imminence.

THE CHAPLAIN was reading the Litany of Confession: "Thy mercy, O Lord, reacheth unto the heavens and Thy faithfulness unto the clouds; Thy righteousness standeth like the strong mountain; Thy judgments are like the great deep: and the children of men shall trust under the shadow of Thy wings, for with Thee is healing and cleansing, and spiritual health; with Thee there is mercy and forgiveness."

Every ear was listening. Every heart appropriating the words that met the immediacy of its own spiritual necessity.

The young sergeant on the bed clasped and unclasped his hands . . . The clouds, space, the blue sky up there. White clouds piling all around that last day. So close. Almost like heaven. But, now, so far away. How long on this bed, how long? . . . "But Thy faithfulness is unto the clouds."

DOWN BY THE AISLE on a folding chair, the new mother was smiling. She felt strong and sure. Strong like the night her son was born, when, after the dark hours, she was on the mountain-top of joy. Only when she thought of her husband, so far away, did her strength falter —but only for a moment. She would be strong for them both till he came home to see his son. She prayed . . . "Thy righteousness standeth like the strong mountain."

The homesick boy from the West Coast bowed his head low . . . No one knew anything about the ocean back here on

this bleak prairie! The sweet, salty wind. the little boats, the mad, towering waves that made smaller every trivial thing. How came the chaplain to read about the sea? He was saying that God was like the sea. The "great deep," the chaplain called it. Maybe he, himself could pray better if he remembered what the chaplain said about the ocean—and about God who "ruled the waves."

The parents sitting by their boy in the wheelchair longed to protect him. They yearned, in their souls, to take him from this place to the safety and warmth of home. It was hard to keep joking and smiling, when in a few hours they must leave him again. But the chaplain was reading about trusting in the shadow of the wings. That was it. They must trust. It seemed good that the chaplain should read these words this morning . . . "The children of men shall trust under the shadow of Thy wings."

THE LITTLE NURSE slumped down lower into the faded davenport which served as her pew. Her handkerchief was damp with tears. She hoped the other nurse did not see her. She was not crying. She just had a cold. She didn't see why she came to church this morning, because all she could think of was Bill . . . Bill and the quarrel they had before he left. Flying away into the blue sky to be gone, no telling how long! Well, the quarrel was his own fault. He was unreasonable, stubborn. How much could a girl take? But how did she know he would get sick away out there? She certainly could not blame herself for that . . . or could she?

What was the chaplain saying? Something about mercy and forgiveness? She did not want to hear. Anyway he did not mean anything about Bill. Mercy and forgiveness applied to something big and wicked, like murder or stealing. She wished she had not spoken so sharp She wished she had another chance. D Bill! Of course she would forgive h She would write and tell him it was her fault . . . She wished the chapl would not read these upsetting passa from the Bible or whatever it was . "Mercy and forgiveness."

Dr. Davis was weary and sleepy a an all-night vigil . . . always more tients than the staff could care for, alw the feeling of something yet to be d His mind ran over the critical list . transfusions . . . surgery . . . consu tions. They were doing the best t could, but time was always running They never seemed to catch up.

HIS TIRED MIND halted sharply on words the chaplain was reading: "W Thee there is healing and cleansing spiritual health." Sounded like God with them. Dr. Davis believed that. had only forgotten for the moment. was so tired. Well, he would try, God's help to do the healing, and le the spiritual health to the chaplain. E person, he reflected, had his own pa ular job, his own place on the team.

Dr. Davis thought he might men to the chaplain the help he had given morning . . . but what was the use, chaplain would be in a hurry, too. Davis lifted his head. He felt alm rested.

So the service went on to its cl After the benediction the chaplain st at the door and spoke to the peopl they went out.

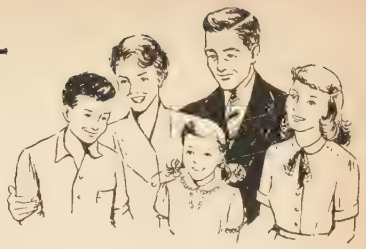
The nurses in their starched white forms walked quietly back to their p of duty.

The wheelchairs whirled down ramp.

The patients went back to the wa

"In Thee there is cleansing and hea and spiritual health."

FIVE MAKE A FAMILY———



No Words—Just Thanksgiving

"YES," KAREN NODDED approvingly as our family filed out the front door, "it smells like Thanksgiving."

"And what," teased Dan, "does Thanksgiving smell like? That's something I've always wanted to know."

"Why, just Thanksgiving. There's no way to say in words what it smells like. Christmas has the smell of pine and snow and ginger cookies. But Thanksgiving just smells like church and football and damp and crisp at the same time. I don't know any words for it but just *Thanksgiving.*"

"Talk!" Pete kicked a stick out of the way. "Too much talk—especially teachers. Always asking what something means or how it makes you feel when you want to get busy and get something done. Talk, talk, talk!"

"TALK, TALK, talk, talk, talk!" Susie turned it into an accompaniment for a dance of her own invention. She was wearing the mittens we had bought to trade for the pair in the Lutheran World Action collection. Personally I thought these were prettier but that pair had taken her fancy.

Walking to church was fun for a change. Usually we have to ride to make it on time. Today, however, we'd gotten up early enough for me to tuck our dinner in the oven to cook while we strolled to the service and home again. Dan and I walked along sedately with Karen, very grown-up, between us. Susie and Pete skipped and danced ahead of us. It made me feel good to see other people also wading churchward. Perhaps they really are getting more responsive—I hope!

We paused while Pete and Dan had a small discussion about the advisability of Pete's stripping barberry berries from the leafless bushes to use as ammunition against an imaginary foe. Dan was quite eloquent. I let my thoughts wander.

GOD HAS CERTAINLY been good to us. Dan has an honest job—one he can take pride in seeing well done. He has time for worthwhile activities outside his regular vocation. As we walk along the street we give, quite correctly, the impression of being healthy, well-fed, and while our clothes may not be by Dior, we like them and are comfortable in them. Just for these things we ought to be going to church to say our thanks with the rest of the nation. For we are a pretty typical family. We're what you might call a middle-class family in a middle-class nation.

Pete seemed convinced of the error of his ways. There seemed no doubt he would pull no more berries from his neighbor's bushes—at least, not while his parents were in sight. We resumed our procession.

"I like being in the middle," I announced, forgetting that the family had not been following my thoughts.

"O.K." Karen was agreeable. "I'll walk on the outside."

"I didn't mean that," I laughed. "I was thinking that some families have more things than we have and some have less. I like having just what we have—being in the middle."

"I could sure use a new record player,

though. All the kids have one of their own."

DAN AND I exchanged a glance over her head—but that won't last much longer. She's nearly as tall as I am. "Depends," Dan responded to my earlier remarks, "on how big a slice of the world's population you measure. If you're thinking of the United States and Canada, I guess we are, as you say, in the middle. If you take the world as a whole, though, we're pretty close to the top."

"We're not at the top where we live, Dad," laughed Karen, "and that's what counts. We may be millionaires compared with people far away but that doesn't help me when Mona starts to talk about her cashmere sweaters."

I bristled. "Cashmere sweaters in junior high school are bad taste and talking about them is vulgar. You're a very silly girl to pay any attention to such a person. You always look suitably dressed and don't forget—"

"The most important thing you wear is your smile!" she finished with me. We all laughed. The tension eased.

"There go the Mawsons!" shouted Pete. We smiled and waved as the car passed with a friendly toot of the horn.

IN THE CHURCH, Dan was delayed a few minutes about some snag in the ushering. The children and I found a pew directly in front of the Mawsons. As I raised my head after prayer, Chuck, home from college for the first time, leaned forward to say, "Howdy, neighbor," in my ear.

"What did he say?" demanded Susie.

"He said, 'Howdy, neighbor,' " I whispered.

"Why did he say that?"

"Because we are neighbors and he's been away."

"Why didn't he say it to me?"

"He meant it for all of us."

Pete pricked up his ears. "What's for all of us?"

I put an arm around each of them and drew their heads together, their ears in a line with my lips. "We came here this morning to think about our heavenly Father. We can't be thinking about him and doing a lot of talking at the same time. I'll tell you anything you want to know after the service. If you must talk, talk inside yourselves to God."

Claire's amused look was boring into the back of my head but I didn't dare glance in her direction. Dan joined us just as the processional hymn began.

THE WHOLE SERVICE was beautiful. The older children enjoy finding the places in the Common Service Book and even Susie can follow when someone shows her where. She told me last Sunday that when you listen you think there are a lot of big words but when you read, you see the little words and skip the others.

It was a pleasant change from the usual music for the day to have the choir sing "God so Loved the World." Perhaps I needed it specially because I'd been disturbed by our talk of material blessings. It seemed to me Karen just ought to be more grateful for what we have.

As the words and the lovely music were repeated over and over again, I realized how little that kind of thankfulness matters anyhow. I began to feel I'd had rather a close call, the sort of escape I wanted to tell someone about. I'd been feeling pretty good about our world! status and right pleased about thanking God for it. I'd come within hair's breadth of taking for granted, almost ignoring the gift of his Son and a believing heart. My sense of values had slipped.

Could I tell Dan what I felt? Or Claire? Or Karen? Better not try. Like Karen earlier, I could think of no word except *Thanksgiving.*

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

WHAT HAPPENED in the Revised Standard Version to Romans 1:17, with its antecedent in Habakkuk 2:4? It is interesting for Protestants, particularly Lutherans, to see the new translation of their important seat of doctrine.

Formerly Paul said, "The just shall live by faith." Now it is "He who through faith is righteous shall live." The revisers think that this comes closer to meaning what Paul wanted to say than the King James Version's rendering does.

Faith, righteousness, and life belong together—every Christian recognizes that. The exact relationship of the three, though, is viewed differently by different people. Paul had a concept quite different from Habakkuk's although he could use the prophet's statement to express his fuller view. The prophet may well have meant what is indicated in the footnote: we live, really live, in an atmosphere of faithfulness, God's and man's.

BISHOP NYGREN says in his *Commentary on Romans* that Paul gives his motto and text for the whole epistle in verse 1:17. This is to say among other things that the verse must be understood in the light of the whole epistle.

From this point of view, what is righteousness? To be righteous is to be in that state of right relationships which belongs, by God's grace, to those who are in Christ.

What is faith? The responsive receptivity of a child, such confident trust and eager obedience. In this case it is discipleship with Christ and apostlehood for him—being a branch on the Vine, in fruitful fellowship.

What is life? The opposite of death. There are two modes of existence. One is the way of life into which the faithful are reborn, the new life in Christ. In it men can march toward the fullness of all they were meant to be and have.

"HE WHO through faith is righteous shall live," the new text says. The one who through the means, faith, enters a certain state of being, in Christ, is at the goal, life. Notice the precision of the sentence; also its natural and magnificent progression. It puts faith first, has Christ in the center, and leaves "live" ringing in the mind of the reader or hearer.

(King James Version)

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(Revised Standard Version)

For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."

(Footnote reads *The righteous shall live by faith.*)

(Romans 1:16, 17)

(KJV) 4. Behold his soul which is lifted up is not upright in him: but the just shall live by his faith.

(RSV) Behold, he whose soul is not upright in him shall fail,
but the righteous shall live by his faith.
(Habakkuk 2:4)

Personal Problem Clinic

Tidy home

QUESTION: I had a very good mother. I recognize all her excellent qualities, and they were many. She is now gone—taken away a little beyond her prime. I want to record my high appreciation of her before I say another thing.

It happens, however, that Mother was a rather easy-going housekeeper. Maybe it was because she gave us children so much attention and didn't have time or strength enough for other things, but the house was generally far from tidy. When I visited the homes of our neighbors I noted the contrast between their homes and ours. I then made up my mind that when I had a home of my own it would be like that of Mrs. Mueller, a nearby neighbor, rather than like my mother's and mine.

After I was married I started to carry out my resolution. But, despite my belief that Charlie and I had very much in common I soon found that he was very careless about the home. His clothing stayed where he dropped them until I put them in place. Whatever he used he dropped anywhere, and when he wanted it again he turned to me to find it. He discouraged me from trying to keep the home neat and clean and argued that such things aren't really important. Our two children seem to follow their father's line. I have tried to teach them tidiness and orderliness but I haven't got to first base thus far.

Must one simply "throw in the sponge" and accept everything as it comes? Must family history repeat itself?

REPLY: Inasmuch as you had resolved upon a regime of neatness and order in your home-to-be it is unfortunate that you didn't talk the matter over with your husband-to-be at the appropriate time. It is important that all major matters that have to do with marriage be discussed and agreement reached by the time of engagement. Each partner ought to be willing to go a "second mile" to please the other and in order to have the best possible home. You lost that "battle" by default, but you need not lose the "war," if you act with decision and tact soon.

It is likely that you have talked to Charlie about this problem without success, and perhaps *ad nauseam*. Abandon that method and adopt a more indirect one. You may return to less oblique procedures later if conditions favor them.

You undoubtedly have numerous friends who are meticulous homemakers. Why not have Charlie go with you to make calls on them? Say nothing to him about your purpose, but if possible tip off a few friends to call attention to significant things in their homes which may have appeal for Charles. It should all be indirect but pertinent.

Or, you could invite several couples of the right sort to dinner or for a social evening in your home. In preparation for the event enlist the assistance of Charlie in putting the entire home into spick-and-span order. A few complimentary remarks from your guests may not be lost on Charlie.

As far as the children are concerned a little system of credits for neatness and losses of credit or privileges for the opposite may help. But both parents will have to set the pace if the results are to be the best.

Books on Christian faith

QUESTION: Will you please suggest some books to help me to better understanding of the Christian faith?

REPLY: J. S. Whale's *Christian Doctrine* is still one of the best. The books of C. S. Lewis are attractive and stimulating. If you give close attention to current book reviews in such periodicals as THE LUTHERAN, you will learn of various new books. Also, don't fail to read frequently the best little book of all, Luther's Catechism.

—EARL S. RUDISILL

What Is the Church?

The One Holy, Catholic, Apostolic Church. By Conrad Bergendoff. Augustana Book Concern. 99 pages. $1.75.

This small volume treats a great theme in a large and fine way. It presents the Hoover Lectures given last year at the Disciples' Divinity House of the University of Chicago by President Conrad Bergendoff of Augustana College, Rock Island, Illinois.

Dr. Bergendoff is a distinguished scholar and church leader who has participated in many international and ecumenical conferences. This book reveals not only his experience but his knowledge of history and doctrine, and his wisdom and skill in using facts as tools in fashioning and defending a thesis. This book discusses the fundamental qualities of the church itself, and the nature of the bond that holds Christians together. Dr. Bergendoff writes as a convinced Lutheran, but as one who understands and respects the positions of other scholars who have seriously considered this important theme.

Dr. Bergendoff maintains that "one Holy, Catholic, Apostolic Church" is a valid definition of the church, and that unity can only be achieved by a church that possesses these qualities. His insights penetrate beneath current visionary conceptions and establish solid foundations for a realistic approach to the problem. Thus, the true unity of the church is qualitative, not quantitative. It consists of properties, and not numbers. Its apostolicity is what Irenaeus called "the faith of the Apostles," and what Luther meant when he spoke of "the Word of God and not the words of men." The church bears the Scriptures, but the Scriptures constantly judge the church. The further the churches depart from the apostolic tradition, the further they get from each other. Luther emphasized holiness over against the mechanical sacramental system of the Roman Church, though he defended the ministry against the low views of the Anabaptists. Calvin in emphasizing holiness as one of the fruits of faith particularly influenced the thinking of the laity. Pietism placed conduct above knowledge. Cardinal Newman's root idea was the longing for holiness rather than the idea of apostolic succession.

The word "catholis" in the creeds is something more than "universal." New Testament catholicity envisages the universality of Christ's redemptive work and the "wholeness" of the church. The church is catholic as it grows into the fullness of Christ.

The final chapter reviews briefly many abortive efforts to unify the church, efforts which failed because structure was sought instead of character. No process of substraction or giving up of articles of faith can achieve unity. This can only be attained as each group adds to its own faith a fuller appreciation of the evidences of the love of God which each finds in others.

Philadelphia LUTHER D. REED

Rightful Place of the Lord's Supper

The Altar Fire. Reflections on the Sacrament of the Lord's Supper. By Olive Wyon. Westminster. 126 pages. $2.00.

This book speaks to a present need in the life of the church. Among Lutherans, writings on the subject of holy communion have often been one-sided doctrinally and sometimes heavy with argument. It has not been easy to think of the Lord's Supper as a means of grace rich *even beyond* its communication of forgiveness through Him whom we receive.

Miss Wyon reviews the Eucharist in its wholeness. She has drawn abundantly from ancient and modern writers, weaving together a magnificent evangelical testimony. But with this rich documentation she has also achieved an originality, style, and depth which may make *The Altar Fire* one of the devotional classics.

The main pattern of this book follows historic aspects of the Eucharist: Adoration and Thanksgiving, Memorial, the Sacrificial Center, the Royal Priesthood, and Mystery. The author makes no compromises. The Eucharist is the central, radiant reality in the life of the church. Contrary to the usual objections, this does not permit the Office of the Word to become obscured. Rather, the Sacrament dramatically proclaims the sufficiency of the Word: "All that Christ is, all that He has done, and all that He will do, is expressed in the Sacrament."

While such a book must of necessity deal with the heights, it is solidly related to the life of the church and the Christian. Many illustrations are drawn from Lutheran experience. Speaking of influences which subvert the worship of God, "The very fact that people will sometimes say to us when we come back from church: 'Did you have a good service?' or 'did you enjoy it?' encourages this habit of mind (self-occupation). It is only too easy to respond in kind and to begin to complain of the preacher, or the way the service was 'read' or conducted, or to say 'the choir was shockingly bad this morning' . . ." Right or wrong, many distractions are but means for evading the claims of God in worship. The Eucharist deals with such references to self and feeling. We must come to Communion with our sins and distractions. "It is as forgiven, grateful sinners that we come again and again to the Lord's Table, to be forgiven and renewed, and to be given strength in the fight against sin. From such hearts there will rise continually a constant stream of thanksgiving and worship."

The message of this book can help to restore, in the wholeness of its doctrine and the frequency of its practice, the rightful place to the Lord's Supper.

Cleveland Heights OLIVER A. RAJALA

Catholicizing Tendencies

Katholisierende Neigungen in der Evangelischen Kirche. By Wilhelm Stahlin. Schwabenverlag. Stuttgart. 59 pages.

Both in America and in Europe increasing attention is being directed to the liturgical movement. On both continents critics and opponents denounce it as a "catholicizing tendency" within the Lutheran Church. This is a charge of wide scope, the strength of which rests mostly in the emotions aroused by the word "Catholic."

Dr. Stahlin, long a leader in the German liturgical movement, sets forth in this little volume just what should be meant when one speaks of a "catholicizing tendency," and does much to clarify charges and countercharges which confuse the liturgical scene.

Stahlin maintains that we may speak of "catholicizing tendencies" only when (1) that esteem and honor which is due God alone is transferred to an institution, ie., the church; (2) a work-righteousness theology arises in place of justification by faith; and (3) when confessionalism is elevated to a position above Scripture. In order to recognize these tendencies, however, the Evangelical must be clear as to what the Reformation fought for and against.

The author (formerly the bishop of Oldenburg) reminds his readers that the Reformation did not replace authoritative teaching with personal opinions. It was the purpose of the Augsburg Confession to define the obligatory truth of the gospel as opposed to specific errors. In his treatment of public worship, which is the target of critics of the liturgical movement more often than not, Dr. Stahlin maintains that the service is the criterion of the health, strength, and purity of the church. He justifies use of the term "Mass," uses of mass vestments and private confession by referring to the *Kirchenordnungen* of the Reformation century. Estheticism and a desire to imitate Roman Catholic practice simply for the sake of imitation find no sympathy with Stahlin.

The critic of "catholicizing tendencies," Stahlin warns, must be on guard against thinking only polemically, refusing to understand the positions of other confessions, and thereby endangering the unity of the church and refusing to examine "Protestant" traditions critically. D. L. SCHEIDT

Bremen-Lesum, Germany

OVERSEAS

Sydney Hails Luther

AUSTRALIA: Sydney. Oct. 14.—First public showing of the *Martin Luther* film in Australia began at Sydney's fashionable Esquire Theater on Oct. 7. Public interest has been aroused and attendances have been well up to expectation. Film critics of the city's leading newspapers have been enthusiastic in their praise. The *Sun-Herald* critic gave the following evaluation:

"Frivolous filmgoers will probably bypass this remarkable study of the birth pangs of German Protestantism, for it is profoundly gripping as personal drama, it is balanced and scholarly as information, and it is consistently attractive as pictorial composition. *Surely one of the half-dozen finest films ever made on a religious theme!* Point by point, with marvelous clarity in its talk, the film details the 16th century clash of consciences which was to split the Christian world, and it does so with something of the serenity and dignity of great scholarship—something, indeed, of the atmosphere of elevated scholarship in which Luther and the spokesmen of Rome argued their epoch-making points. There is little here of revolutionary fist-shaking and wrath, either in the subject or tone of the telling. There is nothing whatever of the popular Hollywood supposition that religion is a kind of Ziegfeld show with prayers and occult thunderstorms and anything up to seven veils. And yet there is passion at the core of the film, as there is passion in the architecture of an old cloister, or in the illuminated parchment of an old manuscript, or in a page of Bach. Niall MacGinnis, rich in voice, big and weighty and yeoman, speaks Luther's words with spontaneity and force . . ."

Writing for The *Sunday-Telegraph*, Josephine O'Neill stated: "This biography of 'Martin Luther' has no connection with the usual Hollywood religious film. Producer Hothar Wolff made it in Germany for the Lutheran churches. Wolff approaches his theme with dignity, and, filming from prepared research material, uses a soberly flowing, documentary style. Dramatization and commentary blend, as the film chooses the highlights on Luther's path from law student to monk to protagonist, and to leader of the Reformation. Wolff has made an excellent choice of actors. British actor Niall MacGinnis, with a heavy, flexible face, resonant tones and powerful personality, appears as Luther. He has fine support from seasoned, but unfamiliar, players . . . The impact of *Martin Luther* is not a matter for normal critical assessment. For the film, for the first time, voices issues that have engaged men of faith for five centuries."

Equally enthusiastic was the estimate of The *Truth* critic: "If it had nothing else to commend it, this film would be remarkable among film biographies for its adherence to fact. Since it is the biography of a priest, it follows that there is no 'romantic' interest, but anyone who avoids it on that account will miss a rare cinematic treat. It is the plain, unadorned tale of Martin Luther, the Augustinian monk who found that his conscience would not allow him to continue in his vows to Rome. This may sound like unpromising material for a motion picture, judged by ordinary film standards. But this is the sort of film that sets its own standards, and by those standards it is almost entirely successful. The acting ranges from the frankly amateur in some of the smaller parts to the professional excellence of Niall MacGinnis in the title role. The photography is a continual joy to the eye. It is a triumphant proof that black-and-white photography properly handled, is not merely as satisfactory as color, but in the right sort of film, vastly superior."

At a private advance screening of the film last month, 400 Australian Luther Leaguers were given the opportunity of seeing the film. Representatives of various Protestant churches and youth organizations, as well as representatives of the Sydney press, were also invited. The Rev. C. W. Stolz, of Sydney, is acting as liaison officer between Lutheran Church Productions and 20th Century-Fox, distributors of the film.

—L. W. LOFFLER

GEORGIA-ALABAMA

Fry Says "Little Man" Is Being Liquidated

By FRANK C. JONES, JR.

ATLANTA—"We live in a day when the little man is being liquidated," Dr. Franklin Clark Fry told Atlanta Protestants at a city-wide Reformation service. "It is becoming too easy to deed over individual responsibility to powerful pressure groups," he said.

Protestant Christianity has been the mother of democracy, said Dr. Fry. American Protestants are not content to "let democracy slip by default."

A thousand were in Atlanta's municipal auditorium for the service sponsored on Oct. 24 by the local Christian Council. "Evangelical Christianity and democracy belong together," Dr. Fry stated. "There is an organic link between evangelical Christianity and democracy . . . democracy grows out of evangelical Christianity like a child grows in the body of the mother," said Dr. Fry.

But Dr. Fry warned, "Democracy is an additive to life after we see the Son of God, and is not indispensable to the Christian Church. The church does not exist to promote democracy, world peace, or any political system . . . The one purpose of the Christian church is to bring forgiveness, reconciliation between God and man, to lift frail humanity to the amazing stature of sons of God."

Dr. Fry expressed concern about the "character and motives of some of the sponsors and recruiters of the Christian Church who are devoted to using the church as a tool for achieving their own purposes."

AFTER NINE YEARS, 1,721 new members, a new $630,000 church plant, and a new parsonage, Dr. John R. Brokhoff has resigned as pastor of Atlanta's Redeemer Church to accept a call from St. Mark's Church, Charlotte, N. C. Dr. Brokhoff will begin his new work Jan. 1.

Lutheran churches of the Savannah area sponsored a workshop on church worship

CORNERSTONE was laid for St. John's new parish house in Martinsburg, W. Va. The Rev. Augustus Hackmann, Maryland Synod secretary, spoke. Seated: Pastors J. M. Grissinger, Shepherdstown; F. W. Klos, St. John's Church; Herbert J. Buhler, Arden

and music under the guidance of Giuseppe Moschetti, organist and choir director of St. John's Church, Allentown, Pa. The program at Ascension Church, Sept. 27-29, included discussions on the Common Service, hymnology, organ, and choir work.

Groundbreaking ceremony for the first section of Holy Trinity Church, Marietta, Ga., R. Paul Counts pastor, was held Sept. 2 with Dr. Charles E. Fritz, synod president, and Dr. John R. Brokhoff participating.

A THIRD CONFERENCE of synod was formed Sept. 8 when the territory of the former Northern Conference was divided into the Alabama and the Central conferences. Pastor W. Dexter Moser was elected president of the Alabama Conference and Pastor Vance M. Daniel of the Central Conference. Other officers in Alabama included Pastor George F. Hart, Pastor Russell Boggs, and Mr. E. J. Kincaid; in Central Dr. Russell L. Crouse and Mr. James V. Drown. In 1950 there were three congregations of synod in Alabama. Today there are nine.

St. John's Church, Atlanta, Dr. Clarence L. Derrick pastor, celebrated its ninth anniversary of affiliation with the ULCA by dedicating a new parsonage on Sept. 19. Dr. Charles E. Fritz conducted the dedication service. The old parsonage is now needed for educational purposes in view of the growing church school.

ILLINOIS

Orphanages Are Out of Date

By JOHN E. COOPERRIDER

CHICAGO—Only a third of the children for whom the courts of Illinois must find homes are being placed in institutions, the Welfare Council of Chicago reports. Two-thirds go to foster homes.

In step with the new policy the Lutheran Home Finding Society, Chicago, is closing its receiving home. Beginning Sept. 1 the society concentrated its attention on securing foster homes. Until now the society has provided both institutional and foster-home care. It gave assistance to 403 Lutheran children last year. There are eight Lutheran child-care agencies in Illinois which offer institutional care. The Home Finding Society will depend on these for children who need this type of assistance.

"The society will not be curtailing its program of care under the new policy," said the Rev. James Fesh, assistant director, "but will now be able to do its job more efficiently and at lower cost."

A workshop for Lutheran pastors recently beginning their ministry in the Chicago area was held Nov. 4 at the Chicago Bible House. It was intended to introduce pastors to the resources of metropolitan Chicago which can be useful in their work.

Speakers scheduled at the workshop included Dr. Samuel C. Kincheloe of the Chicago Theological Seminary, University of Chicago, speaking on "Chicagoland Characteristics," and Carlton Ihde of The Chicago "Daily News" who spoke on "Your Church and Printers' Ink."

CONFERENCES of the Illinois Synod elected officers at their conventions in late October. Those chosen are:

NORTHERN: The Rev. George Curran, Dixon, president; the Rev. Richard E. Boye, Lena, secretary; R. F. Dammier, Kent, treasurer.

CHICAGO: The Rev. Erwin A. Wendt, Des Plaines, president; the Rev. Eldred H. Trede, Chicago, secretary; Henry Claus, Chicago, treasurer.

CENTRAL: The Rev. Herbert C. Peterson, Springfield, president; the Rev. Edward J. Blenker, Champaign, vice president; the Rev. Clifford Baumann, Peoria, secretary-treasurer.

Northern and Central Conferences changed their by-laws to permit their presidents to serve two years instead of one, and to be eligible for one re-election. Prof. Robert Marshall of Chicago Seminary in Maywood spoke at all three conference meetings.

Luther Memorial Church, Springfield, received a $1,000 legacy from the estate of Louis Kavelis. St. Mark's Church, Washington; Carthage College, and the Nachusa Home for Children were remembered in the will of Mrs. Anna C. Halse, former member of St. Mark's.

ILLINOIS . . .

Redeemer Church, Chicago, presented its pastor, the Rev. George J. Ehrich, with a new car on the 30th anniversary of his ordination and the 10th anniversary of his pastorate at that church.

St. Mark's Church, Washington, completed a $10,000 redecoration of the church nave and parish hall and exterior improvements of the building.

Wicker Park Church, Chicago, held its 75th anniversary dinner, Oct. 29, with Pastor William E. Kmet of the Church of the Good Shepherd, Oak Park, as speaker. This church has had a longer continuous existence at its original location than any other Lutheran church in Chicago.

Calvary Church, Chicago, concluded celebrations of its 50th anniversary with a dinner on Oct. 29. Among speakers were four men who went from Calvary into the ministry. They are Pastors Luther Y. Seibert of Elmhurst Church, Elmhurst; George H. J. Aigner of St. Paul's Church, Evanston; John M. Spaid of Reformation Church, Chicago; Chaplain J. Robert Spaid, USN. Speakers during the month-long anniversary observance included President Harold H. Lentz of Carthage College, Prof. H. Grady Davis of the Maywood Seminary, and President Harmon J. McGuire of the Illinois Synod.

St. Luke's Church, Park Ridge, celebrated its 40th anniversary Oct. 20 and 24. Two murals on "Faith" and "Love" were dedicated . . . President Lentz and Prof. Altman Swihart of Carthage College spoke at the 30th anniversary service of Trinity Church, Macomb, Sept. 26.

THE BROTHERHOOD of Illinois elected officers at its convention at Mt. Moriah Church, Anna: President, R. Luther Arnesen, Chicago; vice president, George Walrer, Beardstown; secretary, Seth Rutzen, Chicago; and treasurer, Victor Ingwaldson, Rockford. Judge Lawrence Speckman, Louisville, Ky., former president of the ULCA Brotherhood, was the speaker. The Brotherhood's Revolving Loan Fund for Home Missions has reported receipts of approximately $18.000 to date.

MARYLAND

Cornerstone Will Be Worth Opening in Thousand Years

By LLOYD M. KELLER

BALTIMORE—A postcard from Mrs. Mamie Eisenhower and a handwritten letter from ULC President Franklin Clark Fry went into the cornerstone of the educational building of Zion Church (Hamilton) on Oct. 17.

Hundreds of cards had been sent to members of the congregation and to local and national leaders in church and state. Each individual was asked to give his favorite Bible verse, along with his signature and address. There were 677 cards returned. More than half of the Bible verses chosen were from the Psalms.

Microfilm copies of The *Baltimore Sun* for two weeks in April 1954 (when the groundbreaking service took place) along with a tape recording of the March 14 morning service at Zion.

"To bequeath to generations yet unborn a treasure chest of God's Word and our hopes and prayers for the future" was the Zion Church purpose, said Pastor Roland A. Ries.

A SURPRISE DINNER for Pastor and Mrs. Lauritz F. Ries marked the pastor's 25th anniversary of service for Trinity (East) Church in Baltimore . . . Salem Church in Catonsville has an educational building under construction . . . Reformation Church in Baltimore will move to a new location. The congregation's property was sold and an acre-and-a-half-plot was bought on the west side of Loch Raven Boulevard north of Walker Avenue. Construction of the new church will begin next spring.

There were 880 present at synodical meetings for church councilmen in Maryland recently. Speakers were Royal C. Agne of the Wells fund-raising organization and Z. Trexler and Chester Myrom of the ULC stewardship department.

A public address and sound system was installed in St. Stephen's Church, marki

BIGGEST BEGINNING. Prince of Peace mission congregation being organized in Detroit is largest new mission in Michigan Synod history. Rev. Michael Furney is its developer

he congregation's 105th anniversary Oct. 3 . . . Former Pastor Pierce M. Willard preached at the 65th anniversary of St. Paul's, Mt. Winans, Nov. 14. Pastor Rodney S. Wasser was liturgist.

Dr. H. D. Hoover was guest preacher at he 65th anniversary of Messiah Church, Baltimore, Nov. 7. Installation of a sound system and hearing aids was a feature of he occasion.

Sixty representatives of management, labor and the church attended the Industrial Relations Conference at St. Mark's Church October 23. Dr. Oscar Carlson, president of the ULC Board of Social Missions; John Ramsay, director of Community Relations of CIO, Washington; and A. Howard Rode, director of Industrial Relations of Bendix Radio Corporation, spoke. Mr. G. Allan Dash, ULCA Executive Board member, was moderator of the panel discussion.

MICHIGAN

Bingo Proposal Stirred Up Lively Contest for Votes

By CLYDE G. STEELE

DETROIT—Protestant churches of Michigan won the first round in a bitter battle against legalizing bingo. By a slim margin the bingo proposal was defeated in balloting this month.

Church leaders failed six months ago in efforts to keep the bingo proposal off the ballot this fall. The state legislature put the question to voters as "Proposal Number Four" in the referendum on Nov. 2. Battle over the proposal raged furiously for two months. Those in favor of legalizing bingo formed a state-wide organization and bought time for spot announcements on radio and TV. Citizens were told by veterans' organizations that war widows would be aided by adoption of the proposal.

Protestant churchmen of the state, reinforced by civic leaders, launched a "VOTE NO ON PROPOSAL FOUR" campaign and also bought air time. Hundreds of thousands of letters were written to voters. Stickers were provided for automobile windows. Churches were asked to oppose Proposal Four in their Sunday announcements.

A near-record number of voters who went to the polls defeated the bingo proposal by a slim margin of 10,000 votes. In Detroit the vote was 5 to 3 in favor, but the remainder of the state overcame the deficit. A recount of the vote may be demanded by backers of the proposal, which would authorize the legislature to legalize bingo and similar games of chance when sponsored by churches, veterans groups, and various charitable enterprises.

A DEFINITE Lutheran consciousness was manifested by all National Lutheran Council churches of Detroit during the Preaching-Teaching-Reaching Mission completed this month. This effort began during the monthly meetings of the NLC ministers where, instead of each group meeting separately, all met together. The unity of the group became the unity of the 76 churches that co-operated in the PTR mission.

MICHIGAN . . .

A steering committee was composed of men from all NLC synods. Group meetings were conducted in churches of the various bodies. Missioners were called in from hundreds of miles away. Two giant rallies were held.

PROSPECTS LOOKED doubtful when the Michigan Synod made a preliminary canvass in southwest Detroit for establishment of a mission congregation. A Ford development project with 10,000 new homes and a multi-million-dollar shopping center are planned for the area.

Desirability of establishing a congregation in the neighborhood was obvious, but reports of the first canvass indicated that 70 per cent of the families were Roman Catholics of Polish extraction. Postmen were interviewed. They confirmed the conclusion: it was a predominantly Roman Catholic community.

But there was a Protestant minority. The Michigan Synod requested Mission Developer Michael Furney to conduct a second canvass on a more intensive scale. The unchurched were located and interviewed. Seventy-six manifested a mild interest in a Lutheran church. On a hot July evening 65 of these came together to discuss the prospects, and 64 became members.

Encouraged, Pastor Furney went back to his task. The following weeks were given to a third canvass and a visit to every newly constructed home. Early in October the first service was announced. Plans were made for 100 to attend, but as the hour of service arrived more chairs had to be set up. Pastor Furney said, "They just kept coming and coming; it was beyond our fondest dreams." Attendance was 206. The Prince of Peace mission had the largest opening service of any mission in synod history.

The Women's Missionary Society of the Michigan Synod held its annual convention at Ascension Church, Pontiac. Theme was, "Through the Ministry of Evangelism." Mrs. K. P. Anspach was re-elected president. Miss Helen Shirk of the ULC Board of Foreign Missions and the Rev. Harry Wolf of Detroit Lutheran Charities spoke.

MONTANA-NORTH DAKOTA

Fargo, Livingston Churches Observe Loyalty Sunday

By INGOLF B. KINDEM

FARGO—Among 120 congregations in th Synod of the Northwest using the "Loyalt Sunday" pledging plan, are several in Nort Dakota and Montana. According to th plan, members of the church are urged t attend services on a special Sunday and a given the opportunity at that time to mal their financial pledge to the support of th church. The method stresses the fact th financial support is an act of worship.

St. John's Church of Fargo set Nov. as Loyalty Sunday. Redeemer Church Livingston, Montana, scheduled theirs Nov. 14, with a congregation-wide loya banquet on Nov. 10.

A youth rally and a North Dakota Luth League convention were among the you activities in Montana and North Dakota t fall. The Youth Rally was in Redeen Church, Livingston, Mont., Oct. 28, Theme was "God Calls Us." Parish Edu tion Secretary Clarence B. Lund was leader. Related topics, presented by vari pastors, were designed to train young peo for positions of leadership in the chur Luther Leaguers from Billings, Great Fa Butte, and Columbus attended.

Pastor Clarence B. Lund also participa in the North Dakota Luther League conv tion, held at Glenburn and Lansford on C 22, 23, and spoke on "Christ, the Hope the World." Leaguers decided to set $1 apiece as the minimum amount to be c tributed to the state treasury. This mo will be divided 50-50 between the state ther League and the Luther League of Am ica. Officers for the coming year are D Leathers of Glenburn, president; Lynn Co burn of Killdeer, vice president; Kay St Killdeer, recording secretary; Diana Fra Fargo, corresponding secretary; and Der Diestler, Fargo, treasurer.

Financial help from the Northwest Sy was necessary in continuing the work

ome mission congregation at Butte, Mont., during a strike in the copper mines. Pastor Robert Fellows reported that although the strike ended late in October, the mines had fallen into disrepair during the eight weeks he miners were out, delaying their return o work, and that there were an additional wo weeks before paydays were resumed at Butte. During this time it has been necesary for the synod to supply financial help o the mission pastor in order for him to tay on the field.

ENNSYLVANIA

JLC Convention Echoes Heard in Pennsylvania

By VIGGO SWENSEN

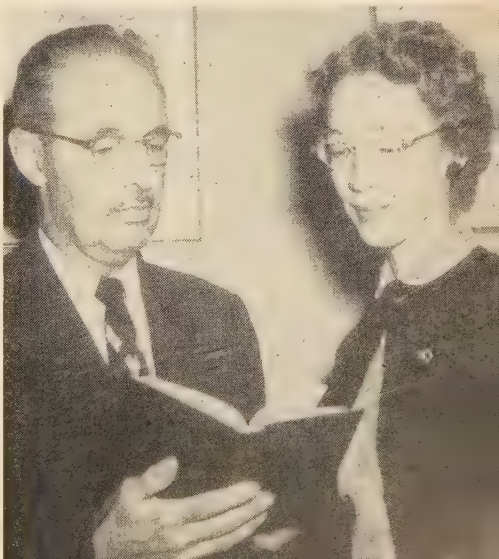
HARRISBURG—The ULCA Toronto convention was much in evidence at the East ennsylvania Conference, Oct. 19, in St. eter's Church, Highspire. President Ralph ergstresser gave several quotations from ishop Berggrav's communion sermon. Synlical Secretary George Berkheimer, reportg for the committee on stewardship and nevolence, suggested that the 102 deleates give their congregations the true interetation of the increased ULCA budget. t wasn't a group of church officials deanding a higher budget at Toronto," he clared, "but the church at the grass roots king for larger amounts for important uses that need support!" Synodical Presint Dwight Putman followed with a deled presentation of decisions at Toronto and their probable effect on synod and congregations.

CONFERENCE APPROVED the Social Missions Committee's plans for expansion of the Lutheran Service Society of Greater Harrisburg to include family and child welfare. This is in line with the synod's program of enlarging church-operated social services.

Miss Eleanor Bendei, newly appointed case worker consultant for synod, indicated that the program will be preventive, undertaking work which cannot be provided by social welfare agencies. Duties of the case worker, yet to be employed, will include work with families, adoptive homes, juvenile courts, Lutheran refugees and displaced persons, and unmarried mothers.

Mrs. Mary Aungst, president of Conference Women's Missionary Society reported nine congregations of the 84 total in conference had no women's missionary society or unified women's group. Four churches have successfully undertaken the unified plan.

A church school worker's conference was directed by Pastor Dale Bringman, educational committee chairman. Recently published materials for children's work and weekday church schools were discussed by a panel consisting of Pastor Robert Koons, chairman of the synodical Christian education committee; Miss Evelyn Emig, Dr. Paul Clouser, Pastor Raymond Fetter, and Dr. Edward Turnbach.



hen Wittenberg College was founded in 45 at Springfield, Ohio, Mr. and Mrs. orge Christian Hoehamer gave a prayer ok to be sealed in the cornerstone of ers Hall, the school's first building. This otember, 109 years later, Miss Pauline tzger, head of Wittenberg's Home Ecomics Department and great-granddaughof the Hoehamers, gave a prayerbook be placed in the college's 16th building, $1,500,000 chapel-library.

PA.: HARRISBURG . . .

An interdenominational leadership education school has been started in the West Shore area sponsored by the Lower District Sunday School Association of Cumberland County. Held at Grace E.U.B. Church, Lemoyne, the school ran six successive Tuesday evenings, beginning Oct. 5. Courses included Bible instruction, missionary education, methods of teaching children, and religion in life. Dean of the school was the Rev. Franklin E. Patschke of Zion Lutheran Church, Enola. Chairman of the administration committee was the Rev. Cleon F. Prowell, St. Mark's Church, West Fairview. This effort supplements the similar work carried on for over a quarter-century through the United Churches of Greater Harrisburg.

At groundbreaking ceremonies for the new sanctuary of Redeemer Church, the Rev. George E. Whetstone represented Central Pennsylvania Synod, Sister Arlene Shumaker spoke for the institutions of the church, and Johannes Liner, Gettysburg Seminary student, represented the Lutheran Church of the world. The Rev. Dale Bringman has been pastor at Redeemer since graduation from seminary, 1951.

Pastor D. D. Kistler concluded his three-year term as first president of the board of directors of the Lutheran Service Society of Lebanon County at a meeting Oct. 22. Dr. A. C. R. Keiter succeeded to the office. Mr. Ralph Kreider was elected first vice-president; Dr. William Swope, second vice-president; Pastor L. H. Bealer, secretary; Mr. Raymond Spang, treasurer; and Mr. C. M. Erdman, assistant treasurer.

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PENNSYLVANIA

Toronto Compromise Praised by Putman

By ROBERT G. SANDER

JOHNSTOWN—A good compromise on centralizing United Lutheran Church authori was reached at the Toronto convention, D Dwight F. Putman assured delegates at th Allegheny Conference annual meeting First Church, Altoona, Oct. 21 and 22.

Dr. Putman, president of the Centr Pennsylvania Synod, said, "The Toron convention adopted certain features of t report on organizational structure whi would tend toward centralization of pow in the Executive Board and officers of t church.

"Other phases of the report," said D Putman, "were modified in the interests retaining a greater degree of democracy the life of the church. This represents compromise which I think is good." D Putman is a member of the ULC Execut Board.

CONSTITUTIONAL REVISION approved the conference provides for a lay deleg at conference sessions from each congre

tion of each pastoral charge, rather than one laymen from each pastoral charge.

The conference rejected a recommendation from the Allegheny Lutheran Home, Hollidaysburg, that "the board of the Allegheny Lutheran Home for the Aged be authorized to gather funds amounting to $400,000 for a new unit in Johnstown." While this action will delay a campaign for a new 40-guest home in Johnstown, the Allegheny Home board has proceeded with remodeling the Baumer home located on a 23-acre suburban plot which was recently purchased. It is hoped that by mid-December 11 aged guests will be received in the remodeled unit.

Conference officers, elected under the new constitution to two-year terms, include: President, the Rev. Ernest N. Bauer, Hollidaysburg; vice president, the Rev. Robert G. Sander, Johnstown; secretary, the Rev. Paul J. Keller, Martinsburg; treasurer, Pius A. Will, Johnstown; lay members of executive committee, Fred S. Sammel, Bedford, and John Frick, St. Mary's (near Dubois). Dr. E. Roy Hauser, Clearfield, served as conference chaplain.

In summing up the convention of Allegheny Conference missionary societies, Mrs. Walden M. Holl, retiring president, said: "We had one of our finest attendances. Our offerings were really amazing." Delegates and visitors at the session, held in First Church, Johnstown, on Oct. 14, numbered 358. A special offering for the Sanoyea

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nursery in Liberia amounted to $724.

Convention speakers included Dr. George K. Gesler, missionary on furlough from India, and the Rev. Henry H. Cassler, chaplain of the medical center for federal prisoners in Springfield, Mo. Mrs. John I. Cole, Central Penn synodical WMS president, installed the following conference officers: President, Mrs. S. M. Emeigh, Roaring Spring; vice president, Mrs. Harold W. Donges, Davidsville; recording secretary, Mrs. David Korns, Altoona; treasurer, Miss Fern Weyant, Somerset; and statistician, Miss Janetta Wertz, Tyrone.

Attorney Donald V. Hock, former mayor of Allentown and active Lutheran layman, spoke at the annual banquet of the Lutheran Men's League of Johnstown in Moxham Church, Oct. 26. Roy K. Shaulis was elected to a second term as president.

RECOGNITION was given two faithful Altoona Lutherans in September. Miss Helen E. Brehman, organist for 31 years at First Church, Altoona, was honored at her last service prior to retirement on Sept. 12. Gifts were presented by the congregation and the three choirs of the church. She was named organist emeritus. Daniel G. Weidel, a member of Grace Church, Altoona, was recognized for his 40 years' service in the Sunday school and congregation at a reception on Sept. 22. Mr. Weidel is a former executive of Shaffer Stores Co.

St. Paul's Church, Confluence, marked its 100th anniversary with services from Sept. 27-Oct. 3. Speakers included the Rev. Rc L. Yund, Sipesville; Dr. Walden M. Hol Johnstown; and former Pastors Jerome V Guss and Edwin B. Moyer. Paul R. Haff is present pastor . . . St. Andrew's Church, Boswell, observed the 50th anniversary o its cornerstone laying with services in mi September. Guests who participated we Dr. Dwight F. Putman, Dr. Ralph D. Hein Judge Thomas F. Lansberry, Dr. George Gesler, the Rev. Roderic N. Senft, a David Volk, a ministerial son of the co gregation.

St. John's Church, Johnstown, a memb

f the Slovak Zion Synod of the ULCA, elebrated the liquidation of its church debt a service Oct. 17. A mortgage for $36,000 as burned.

This congregation has spent more than 70,000 on property, renovations and equipent within the past seven years, it has een announced.

REFORMATION SERVICES and speakers ound the conference included: *Johnstown,* irst Church, Oct. 31, Dr. Harold R. Albert, istor of First Church, Columbus, Ohio . . . *omerset,* Trinity Church, Oct. 31, Dr. 'alden M. Holl, pastor of First Church, hnstown . . . *Altoona,* First Church, Oct. , service sponsored by Altoona-Blair ounty Ministerium, the Rev. Luther H. arshberger, chaplain of Pa. State Univery . . . *Portage,* First Church, Oct. 31, in-denominational service, the Rev. Robert Whisler, pastor of Grace Church, Johnswn.

The Altoona District Luther League preted a pageant, "Hammer of the Refortion," on Nov. 7, to a large audience in thany Church, Altoona.

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PENNSYLVANIA

Women Meet In Glen Rock

By PAUL LEVI FOULK

YORK—Delegates of 79 Women's Missionary Societies of the York Conference gathered for a two-day session in Glen Rock in November. Registration at the business meeting was 259, and the evening service at Zion Church was attended by 500.

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Among speakers were Dr. Herman L Gilbert, secretary of the ULCA Board o Foreign Missions, who discussed church work in Liberia; Mrs. Leon Irschick, a missionary on furlough from India; Dr. Dwight F. Putman, Central Pennsylvania Synod president; and Dr. Ralph C. Robinson, president of York Conference.

Others who addressed the gathering were Mrs. Roy L. Winters, Spring City, vice president of the ULC Society, and Mrs. John L. Cole, president of the Central Synod Society. Mrs. W. W. Nace of York presided.

Seventy-nine congregations of the conference took part in the mission week promoted by the Evangelism Department of the ULCA from Nov. 14 to 19. Meetings in York and Hanover high schools marked the end of the observance for which each congregation had made detailed preparations. Hundreds of volunteers visited homes of church members and prospects.

York and Hanover were also the scene for two stewardship workshops at which 300 laymen attended. Dr. George H. Berkheimer, Central Synod secretary, spoke o

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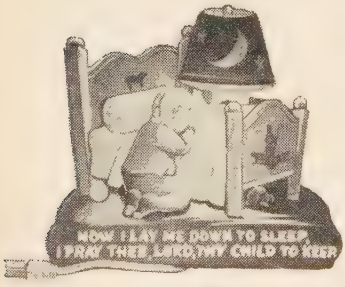

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the goal of benevolences. A panel discussion, led by Dr. Paul A. Kirsch of the Board of American Missions, explored the work of missions. Others on the panel were Dr. Gerald Neely, Dr. Emmanuel Hoover, and the Rev. George Stauffer. Chairman of the workshops was the Rev. Henry Snyder Alleman.

Advent Church in York observed the 14th anniversary of dedication of its building.

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PA.: YORK . . .

Sister Mabel Harnish will assume responsibility for youth work at St. Paul's and New Salem, Dec. 1. Sister Mabel had been deaconess at St. John's Church, Erie, for the past 12 years.

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Benjamin Bush was elected president of the Lutheran Men of Greater York. Other officers are Romanus A. Myers, vice president; Donald H. Bush, secretary; and William F. Hullmann, treasurer.

Dr. Emmanuel J. Hoover observed the tenth anniversary of his pastorate at Quickel Mt. Zion Parish with Dr. Jacob M. Myers, Gettysburg, as guest speaker.

Holtzschwamm union congregations will erect a new church building at the cost of $267,754. The Rev. George A. Clark is pastor.

St. Paul's, Hanover, has installed three bells in the church tower at a cost of $4,000. Dedication was set for Dec. 5.

DECEASED

Rev. Samuel Patrick Koon

Dr. Samuel P. Koon, retired pastor of the South Carolina Synod, died at the Lutheran Home, White Rock, S. C., Oct. 8. He was 77. Dr. Koon was born at Chapin, S. C. He graduated from Newberry College in 1899, and from Southern Seminary in 1902.

He was ordained by the Southwest Virginia Synod in 1902 and was transferred to the South Carolina Synod in 1903.

Dr. Koon served 23 years as secretary of the synod's committee on missionary education. He served the following parishes: Immanuel Church, Bluefield, W. Va., and in South Carolina: St. Luke's Church, Prosperity; Silverstreet Church, Silverstreet; Mayer Memorial and Summer Memorial Churches, Newberry; St. Paul's, St. Philip and Backman Chapel, Pomaria; Epiphany and Pine Grove churches, Lone Star. Dr. Koon was the first president of Summerland College, Leesville, S. C.

He is survived by his wife, nee Edna Wheeler, and his children: the Rev. L. F. Koon, Woodstock, Va.; Mrs. Sara Zeigler, Columbia, S. C.; Mrs. Nellie Culbertson, Tokyo, Japan; and Mrs. P. K. Michener, Petersburg, Va.

A funeral service was conducted Oct. at St. Phillip's Church, Newberry, by the Rev. C. L. Richardson pastor, and the

E. Blackwelder, superintendent of the ›wman Home. Interment was in the church metery.

Rev. Edwin F. K. Roof

The Rev. Edwin F. K. Roof, 66, died Oct. in Cumberland, Md. He was born in 1888 Lexington County, S. C., and graduated ›m Newberry College in 1910 and South-n Seminary in 1914. He was ordained in 14 by the South Carolina Synod.

Pastor Roof is survived by his wife, the rmer Mary Ellen Wilson of Walhalla, C., and by two children, Edwin and Mary. Parishes served included the following: rhardt-Mt. Pleasant, S. C.; Oglethorpe, .; Ebenezer, Rincon, Ga.; Rockwell, St. nes-Emmanuel, and Center Grove-Lu-ran Chapel, China Grove, N. C.; St. ul's, Grafton, W. Va.; Lebanon-Silver Val-, Lexington, N. C. Pastor Roof had been sident of the West Virginia Synod.

Funeral was in Walhalla Oct. 27, con-ted by Pastor Charles S. Wessinger of

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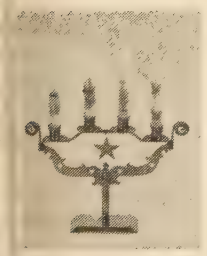

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Grace Church, Thomasville, N. C. Interment was in the Walhalla cemetery.

Rev. H. Hall Sharp

Dr. H. Hall Sharp, pastor of St. Luke's Church, Cumberland, Md., died Oct. 23 after an illness of five weeks. He was born a Schaefferstown, Pa. He had served as pastor of St. Luke's since 1925.

Pastor Sharp graduated from Gettysbur College in 1904 and from Gettysburg Seminary in 1907. He was ordained by the Ea Pennsylvania Synod in 1907 and served con gregations at Tremont, Highspire, Mechan icsburg in Pennsylvania, and St. Luke's Cumberland, Md. While pastor at Mechan icsburg he was professor of Bible at Irvin College. During his pastorate at St. Luke's Cumberland, the church was relocated ar an educational building constructed.

Pastor Sharp is survived by his wife, th former Mary Matilda Martin; a son, Mart B. Sharp of Cumberland; and one gran child.

The funeral was conducted in St. Luk Church, Oct. 26, by Dr. J. Frank Fife, pre dent of the Synod of Maryland, assisted Pastors Fred J. Eckert, H. T. Bowersox, W liam J. Yingling. Interment was in Eno Pennsylvania.

Ellen Blanche Young

Mrs. Ellen Blanche Young, 67, wife Dr. D. Bruce Young, pastor of First Chur Shelby, Ohio, died Oct. 5, after an illn of eight weeks.

Mrs. Young was born in 1887 in Polo, She had lived in Shelby for the past 29 yea She was active in missionary and childre work and had served as president of the C tral Conference Women's Missionary ciety of the Synod of Ohio.

Surviving, besides her husband, are a s Glenn Stevenson, of Mansfield, Ohio, an daughter, Mrs. Wilbur R. Appleby, Col bus, Ohio. There are also four gr children.

The funeral was on Oct. 7 at First Chu Shelby, in charge of Pastors M. P. Paetzt and Maynard A. Stull. Interment wa Ferncliff cemetery, Springfield, Ohio.

The Beauty of That First Starry Night...

. . . can be yours in your church this Christmas eve. A special candlelight Service folder sets the theme. Add to this the flicker of lighted candles in the congregation, and it becomes the most memorable evening ceremony in the year.

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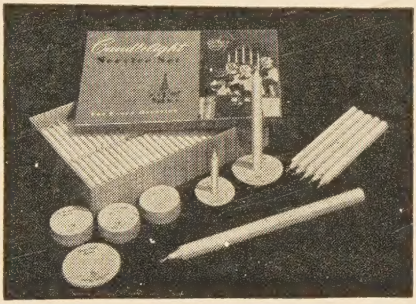
CHRISTMAS CANDLELIGHT SERVICE

ne new candlelight service for hristmas 1954. Cover features a ll-color reproduction of the Paul emmey painting, Holy Family. ervice includes Scripture readings, sponses, hymns and familiar carols.

.C120) **$2.50 a hundred**



CANDLELIGHT SERVICE SET

ontains complete supply of candles, drip protectors, and folders of services. Pastor's candle 17" ng, six ushers' candles 12" long, and 125 congregation candles 4½" long.

NXT121) **$3.95 per set**

NXT32) **$4.75 per carton of 192; $21.00 per case of 1152**

Extra 4½" congregation candles

IXT120) **60c per 100** **Additional drip protectors**

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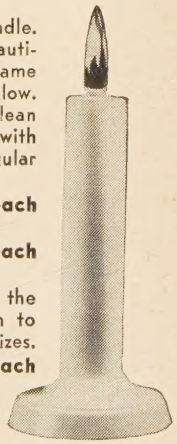

Play safe with this new candle. No danger of fire yet the beautiful lighted prism-cut plastic flame gives a beautiful natural glow. Covered with white easy-to-clean plastic that won't soil with handling. Batteries are regular flashlight type.

(NM4000) 8" $1.50 each
$15. a dozen
(NM3998) 12" $1.75 each
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White base for standing the candles. Felt covered bottom to prevent slipping. Fits both sizes.

(NM3999) 50c each

IN CONCLUSION . . . . . .

EVERYBODY SAYS "Thank you" dozens of times a day. Often it is said completely without meaning.

Did you ever wonder how often a telephone operator has to use these words? A call must be acknowledged in some way, to let the caller know that his number has been understood. So the operator says, "Thank you." It means only that the call is being processed.

The fellow who takes your dime at a toll bridge, or the doorman who takes your ticket at a theater, uses the same "Thank you" with the same impersonal feeling. It doesn't mean much.

WE OUGHT to take care that when we say "Thank you" to God this week, it's more than just a gesture. There's danger in repeating familiar words and phrases, because we become able to say them without thinking. Such wonderful aids to worship as the Lord's Prayer or the Apostles' Creed are sometimes repeated mechanically by people who have said them so many times that they no longer need pay attention to the words. If we don't mean what we say, we shouldn't say it.

One reason we require a special day to remind us to show our gratitude to God is that many people assume that they deserve everything that God gives them. They're ready to complain when things go wrong, but are sluggish about giving thanks to God for his wonderful blessings. They're like the lepers healed in the miracle performed by Jesus. Nine of the ten went away, accepting the blessing without acknowledging its source. Only one returned to give thanks.

In the careless acceptance of the resources and privileges to which we have fallen heir in our prosperous land there's something of the spirit of the neglectf nine.

It's easy to be smugly thankful th we are better off than others—the m lions still in refugee camps, the Russia with their intolerable government, t hungry swarms of China or India. Th we pray like the Pharisee in the temp assuming our superiority. Such prayer never justified. It's not right with G We're all part of humanity, and if o part suffers, we are all affected to so degree.

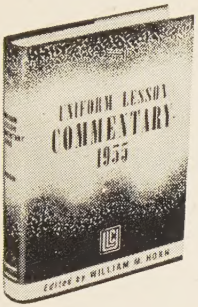
WHEN WE ATTEMPT to count our ble ings, the total is staggering. There's much to be thankful for. The ge guiding of God's hand, material prosp ity and spiritual strength, the joys home and family—it soon becomes l counting the stars. No wonder Paul vises, "In everything give thanks." G thanks for the roses *and* for the tho for both have a proper purpose.

In Luther's *Small Catechism,* the planation to the First Article of the Cr lists fourteen blessings God has given body and soul, limbs and senses, rea and all the faculties of the mind, raim food, home, family, property, necessa of life, protection from danger, guar against evil. What a catalog of blessi For all this divine goodness and me says Luther, "I am in duty bound thank, praise, serve and obey him."

We really become thankful when recognize our own unworthiness and alize God's wonderful grace. Of t to whom much has been given, much be required. The very least response can make is to "give thanks to the L for he is good, and his mercy end forever."

—ALBERT P. STAUDERM

Fast becoming the *favorite!*



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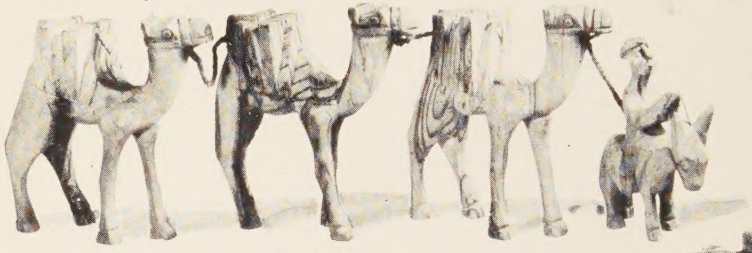

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